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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

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BY THE

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OF THE PRESBYTERIAN CHURCH.

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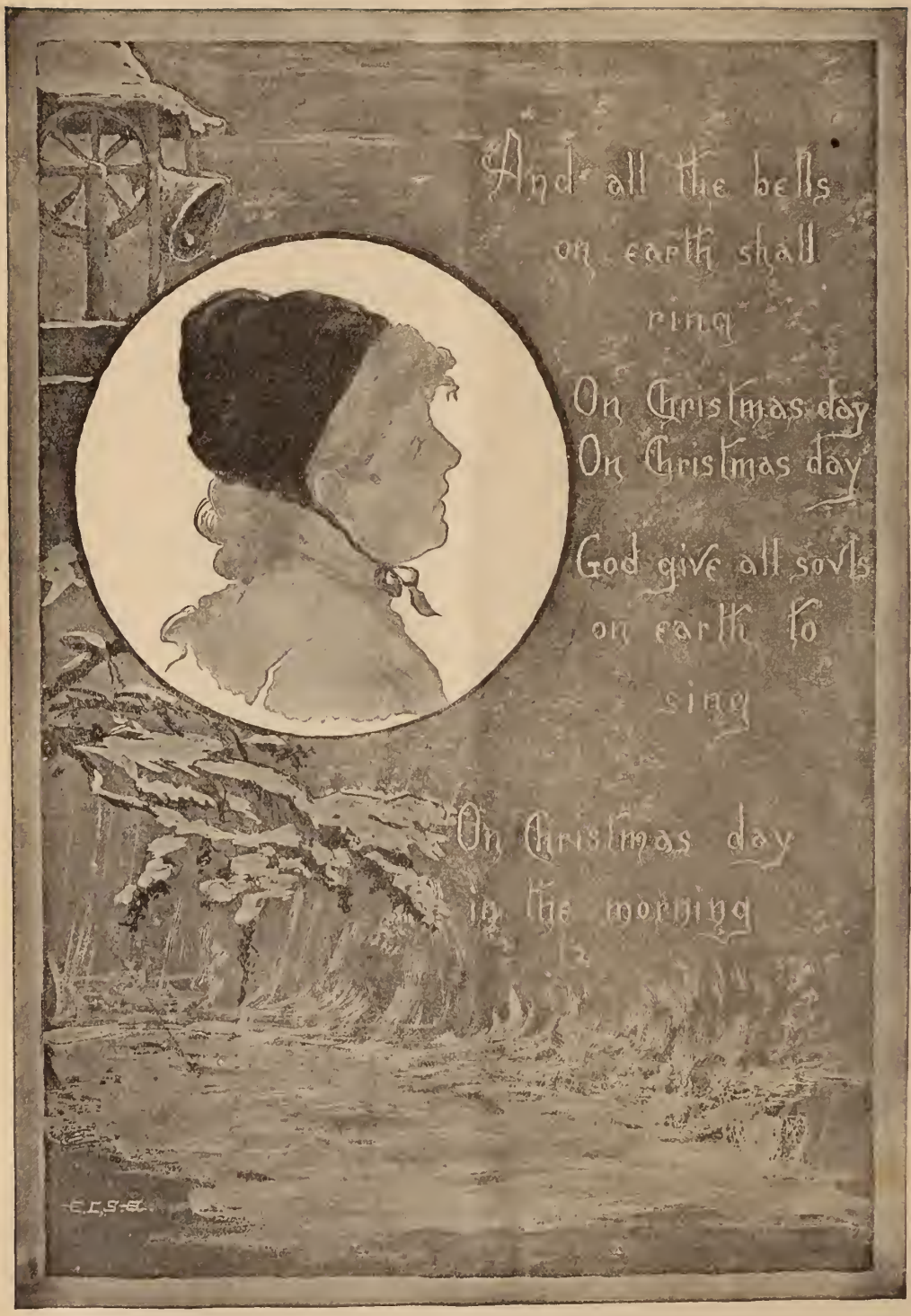
And all the bells
on earth shall
ring
On Christmas day
On Christmas day
God give all souls
on earth to
sing
On Christmas day
in the morning
E.L.S.-E.

WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. III. JANUARY, 1888. No. 1

Please remember that subscriptions are expiring about this time, and it will save both trouble and expense at this office if you renew before your name is scratched from the list. We are relying upon you, Friends of the magazine, and especially, Presbyterial Officers, upon your prompt and persevering efforts to scatter WOMAN'S WORK *among the Churches and to secure for it new readers.*

Send names and remittances to the magazine, as directed on the fourth page of the cover.

BEFORE the issue of another magazine we expect to be moved into our new home at 53 Fifth Avenue, but no one need borrow trouble lest anything sent to the old address is lost in the mail. Our arrangements secure us against such accidents.

DURING the last year, Mrs. Cary, in Siam, Miss Woodside, in India, and Mrs. Coan, on the retired list at home, have all entered into "the rest that remaineth." As if we were to follow them this year, this month, to-day, may we address ourselves to the business of the Kingdom, and the marching orders of the King.

So far as known, all our missionaries who began the year with us, save those named above, have been spared to its close. This calls for thanksgiving, indeed, in a year when many of them have been exposed to special peril of life, from contagious diseases and in storms at sea.

IN the month of August there were 600 deaths in Rio Janeiro from small-pox. Cholera has been fearful about Ningpo and in India. Mrs. Calderwood writes that over 70,000, Europeans as well as Natives, died from it last summer in the Northwest Provinces alone, "but not one missionary suffered from it." Miss Wherry says that all about Dehra they have had measles, small-pox and cholera in the summer, followed by fever in September.

THIRTY-TWO new missionaries have been adopted by our Woman's Boards during the last year, of whom 22 were single ladies.

AMONG the latest departures from us to the field, was that of Mrs. Wilder, widow of Rev. R. G. Wilder, and his companion in service in India for more than 20 years, accompanied by her daughter, Miss Grace Wilder. In the freshness of their bereavement they have fared forth to the land that has long beckoned them, leaving a blessing behind them in the places where they have addressed meetings, and carrying in themselves the promise of spiritual good for the Kolhapur Mission, which opens its arms to welcome them and their labors. Mrs. Wilder goes at her own charges.

WE second that motion to send the pretty calendar — *the* calendar of the season, to your society's missionary Better thought of, if you sent it a month ago.

DOES your Sunday-school make a jubilee offering at Christmas or any other stated time? If not, why not?

A CONFERENCE, invited by representatives of London Foreign Missionary Societies, is held at the Bible House in this city, just as we go to press, on Dec. 16th. Vital questions relating to the missionary enterprise

will be here discussed, but this meeting is only preliminary to a wider Conference to be held in London, from the tenth to the twentieth of June next. Forty-eight British societies are engaged in this movement, and all similar societies in America are invited to send their delegates, both men and women, to join in the deliberations of this important occasion.

Dr. Pauline Root, missionary of the American Board, opened a dispensary in the city of Madura on July 1st, and at the end of three months she had seen 3,622 patients there, 132 at her own house, and 184 at the patients' houses. A trained nurse has been sent out this fall to assist Dr. Root.

A very promising effort for Jewish women has been begun in Oroomiah the past year. A Bible-woman prepared the way by visiting their houses, and a meeting was held on Saturday mornings by the missionary, with an attendance of from 20 to 30 women. They beg for a girls' school.

A correspondent from Beirût says:

"One little day-school here will probably be crowded out of existence by the opening of a large Russian institution next it, where French and English and higher branches are taught, where books are given, and the poorer pupils clothed! It is hopeless to compete with such inducements, and hard to have such encouragement to the spirit of pauperism, when the aim of the missionaries is, to have the people do all in their power to help themselves. The new Russian school is buying books at our Press for their classes."

In a village near San Luis, Mexico, where there is no resident priest, the teacher of our mission school has 37 pupils, all but four of the entire number of children in the place. The priests in San Luis bought every press in the city this fall, and suppressed two liberal papers which had been bitter against the church party.

The Calendar will help beginners in mission studies. Hang it in your son's room, where it will catch the morning light. Get it from headquarters in either Philadelphia, New York, or Chicago. Only 30 cents, post-paid.

"Our Sisters in India," is a valuable little book, published by one of the oldest women's missionary societies in the world. It deals with the general condition, medical missions, schools, and the zenana. It is free from exaggeration, and wholly reliable. It can be had through Post Office order, payable to Rev. A. H. Lash, 2, Adelphi Terrace, W. C., London. Price, 1 shilling.

Echoes from the November meetings are still ringing. Since our report was closed, we have these additional notes from New York City:

Ch. of the Puritans.—No similar meeting was ever held among our ladies, and we were glad to welcome 75. We are glad to have joined in the march of Churches and put in our $73 toward the million. It has done us good. In our quiet weekly meetings through the winter, the flash of light from Nov. 14th will always be above us.

Emmanuel Chapel.—You will notice there were 52 envelopes brought in, and, with few exceptions, each contained a penny or two.

Thirteenth St. Church.—It was just delightful; over 40 ladies present, (our usual attendance is about 15), and though every lady gave one or more verses, there were no two alike. We all felt the Master himself was there. Collection. $56.

Another Church.—I had about sixty dollars worth of faith (in advance), but it was impossible to open all the envelopes at the meeting, and it would have taken hours to read the verses. Amount of offering so far (still coming in), $140. No appeal was made, but all seemed anxious to give. A two-dollar-and-a-half gold piece was sent in the name of the first-born baby daughter of a happy home. "Of Him and through Him and to Him are all things."

Memorial Church, Detroit, Mich.—A tender, beautiful meeting. Who can measure the good? Envelope offering, $41.

East Moriches, N. Y.—We thank God we had courage to undertake it. Fifty-four ladies present on a disagreeable day. Offering nearly $50.

Penn Yan.—Many in attendance who never joined the society. Offering, $80. *Goshen.*—When the little ones came in at 4 o'clock, hardly standing room for them.

Nice meetings at *White Lake*, *Chester*, *Middleton*, and in little *Monroe*, a praise-offering of $47.38. *Phelps*—Nearly every gift accompanied by a text. Meeting closed with serving tea to about 80 persons.

THE OUTLOOK FOR 1888.

By Rev. F. F. Ellinwood, D. D.

The outlook for the new year of missionary work is bright, though not wholly without clouds. Possibly some obstacles are needed in order to teach God's people that their trust is not in themselves, that their warfare is not simply with flesh and blood, but with principalities and powers, that only Omnipotence can transform this world of sin.

Were we to contemplate only the favorable indications, and never the discouragements, faith in God would naturally give place to lower forms of confidence, and the spiritual grasp which is necessary to so great a cause, would grow limp and feeble.

Among the obstacles just now is the liquor traffic on the mission field. It has caused untold pangs to the hearts of American women in their own land; but it is bringing even swifter destruction upon the untutored tribes of Central Africa. Wherever the influence of European nations penetrates the Dark Continent, this inevitable curse of our civilization enters in the front rank.

Recent statements published by Arch Deacon Farrar, of London, and Mr. Hornaday, of Washington, show that through the great and fatal mistake of the Berlin International Congress in permitting intoxicating liquors to pass duty free into the Valley of the Congo, it inflicted a wound which all the blessings of our civilization can scarcely heal. A traffic which, as there conducted, yields 700 per cent. profit, will rule out all else, and, finding universal and almost frantic demands, it will well-nigh destroy the Congo State unless means are speedily employed to arrest it. Women as well as men are overpowered by the newly created appetite for a poisonous mixture, scarcely worthy the name of whiskey. Where calicoes and other needful articles had begun to find a market, they are giving place to whiskey. Where clothing had begun to be worn, it is now dispensed with for whiskey. Is it asked: "What can be done about it? Is there anything that women can do?" Yes, there is much that they can do. Let them, like young Esther, go to God in earnest prayer in this great exigency. Let them in the family, in the Church, in all society, stir the currents of public opinion and help to arouse the conscience of our own and other nations till this great evil shall be checked.

Difficulties equally great have been successfully met in the past, by the leavening of public sentiment. The spectacle of the West African slave trade carried on by so-called Christian nations, once brought disgrace upon our boasted civilization, but truth and humanity at length prevailed. The oppressions of the East India Company, coupled with positive prohibition of all educational or religious influence, finally roused the Christian sentiment of England, and the evil was removed.

Aside from many historic precedents in which the victory has been won by the right, there is the constant assurance that the Lord reigneth, and that to Christ, the Great Head and Captain in this conquest, "*all power in heaven and in earth is given.*" If He is omnipotent that is assurance enough, though we must never forget that He is to be inquired of concerning these things.

As the new year opens there are bright indications which far more than compensate for all discouragements. We have witnessed a great increase of missionary spirit in the Churches. Large numbers of young men and young women are seriously considering the question of personal service. In some of our Colleges and Theological Seminaries the students are assuming the support of a missionary, thus recognizing a real partnership in the common work.

The November Simultaneous Meetings have also greatly cheered the friends of Missions. Though they were not largely attended, yet hundreds of centres have felt their influence. The high order of the addresses delivered and papers read, has indicated a great increase in the general knowledge of the Churches concerning the work of Missions. All these are cheering tokens. Let us hope that they denote a spirit which

will realize the "million" asked for by the General Assembly. Meanwhile, the opening year is to be signalized by some special features of missionary interest. It is expected that the Presbyterian Council to be held in London in July next, will assign to the work of Foreign Missions a foremost place in its discussions and in its projected plans.

Measures are being taken, also, for holding a General Conference on Foreign Missions in Exeter Hall, London, in June next, to which all Missionary Societies, now numbering nearly 150, are invited to be present by representation. The Woman's Foreign Missionary Societies of Europe and America are invited to send delegates as well as to anticipate that great occasion by earnest and united prayer. Doubtless the most complete presentation of the whole subject of Missions which it is possible to realize will there be made. If then the difficulties and dangers are great, there is abundant evidence that God is awakening his people to corresponding earnestness and zeal.

Out on the mission fields also the prospects are in many respects cheering.

In Syria the censorship of the press seems to be overruled for good since, in most cases, *it secures the Government imprimateur* for our publications. The schools are still prosperous, and the annual accessions to the Churches have been greater than ever before.

Persia still feels the good influence of a recent revival. There also, have unusual accessions been made to the Churches, and a new station is projected for the Koordish Mountains. Siam still affords abundant opportunities with many proofs of govermental sympathy and support. The early part of the new year will witness the opening of a Christian College in Canton, established in response to a petition of four hundred influential Native citizens.

In Korea the first Protestant church has been recently established by our Presbyterian Mission, and two Korean elders have been ordained. It now numbers fifteen, while not only in the Capital, but in the Interior, applicants are seeking baptism and formal confession of their Christian faith.

As to Japan, all efforts to do justice to the wide openings and cheering successes, are vain. It is a country which is untrammeled by such evils as we have described on the Congo. It is not under the lawless dominion of foreign powers, nor open to an unlimited traffic in whiskey or opium. It is not bound by adherence to old systems intrenched in Government authority, but is ready to throw off the faiths which have prevailed in the past, and it even invites the introduction of Christianity. It is a country which furnishes a middle class of great courage and enterprise, from which an aggressive missionary force may be trained up for the regions beyond. It seeks the introduction of the English language. It welcomes Western changes generally, and has already adopted many of them. It is fully alive to the importance of education for women, and bespeaks the service of Protestant missionary ladies as especially adapted to take the conduct of this work. It is offering to pay the salaries of Christian young men who will engage in its educational work, and its Churches, now numbering about 15,000 members, are offering to bear a *pro rata* share in the expense of sustaining Home Evangelists. One mission school or college at Kyoto, established for the education of a Native ministry, now numbers over 500 students. Let it not be forgotten then that *Japan asks the churches in America for the Gospel.* Our nearest neighbor on the West, separated only by seas whose transit has been reduced to a minimum of difficulty and expense, asks to join us in the advancement of Christian civilization. It is God's opportunity: to neglect it involves guilt: to embrace it fully is to render the early evangelization of an Empire morally certain.

What is needed in this coming auspicious year of Missions is a great enlargement all along the line, a doubling up of contributions, a great increase of consecration, more earnest supplication, and the enlistment of a far larger number of consecrated men and women, not merely for the work on the field, but for the effort which is necessary here at home.

HERE AM I, SEND ME.

(The following quaint old poem by an unknown author appeared in *Life and Light* several years ago.)

My Jesu! In the crowd he walks
With sorrow's down-trod sons;
He is afflicted in the streets,
For his afflicted ones.
Lord Jesu, buffeted again
While rushing crowds go by,
He pleadeth for his poor unheard,
For his oppressed doth sigh.

What are these wounds, thou Love of God,
So low that condescends?
Alas! thou'rt wounded in the house
My Jesu, of thy friends.
I will go down into the streets,
For sure thou beckonest me—
Go down, thou Saviour of my heart,
And serve thy poor with thee.

My Jesu! On the height he walks
A-shepherding his sheep;
A little flock, a scattered flock,
New wakened out of sleep;
For slumber, yet, their heavy eyes
Can scarce his beauty see.
"And who will climb upon the heights
And tend this flock for me?"

Dear my Lord Jesu! My Desire!
The lonely paths are high!
The scattered flock doth wander oft,
And deep the snow-drifts lie;
But in thy pleasure is my life,
Thy will my law shall be.
Lo! I will climb upon the heights
And tend this flock for thee.

My Jesu walking on the strand,
A ship about to sail;
"And all my love to them she bears
Is but an unknown tale.
Where is the man will tell my tale
And dare the desert sea?
Albeit he take his life in hand
And, sailing, meet with me?"

Lord Jesu, I will sail this night
And tell thy story o'er,
E'en though unto the land beloved
Return the ship no more.
For O sweet death! And O sweet death!
If death my dower should be,
Even so, come Lord Jesu,
Come and meet me on the sea.

ONLY A DAY SCHOOL.

"Only a day-school." This is what we often hear when mission plans are discussed, for mission day-schools are popularly supposed to resemble ragged or charity-schools for which street-waifs, here to-day and gone to-morrow, furnish pupils. This is a mistake. The children of tradesmen, merchants and officials form our schools in Japan. Almost all pay tuition and, in some instances, a school is thus able to meet two-thirds of its expenses. All schools in Japan, outside the Foreign concessions, are under care of the Bureau of Education. This Bureau enforces a course of study which resembles and rather excels that of the public schools of America, in cramming possibilities. The ragged school of other countries with its limitations to a curriculum of the three "Rs" cannot exist here.

A missionary undertaking day-school work here, has, therefore, a worthy field.

And now, a little about the soil and methods of planting the seeds of truth.

The little Japanese child brings with him, to his first school, not only his cunning little ink-box, with its neat stick of India ink, his brush pen and his pile of snowy writing paper; he brings also his five years old and, as yet, unwritten mental page. It is safe to say, this page is more decidedly blank than that of a precocious little citizen of our Republic. Babies in Japan are rarely troubled with training, either mental or moral. To make a proper *ojigi* (bow), to say "*ohayo*" and "*tayo vara*" are early acquired accomplishments; but no "Mother Goose" amuses and no remarkable recitations tire his baby brain. "*Iya*" "I don't like it," "I won't" is his alternative, for being good at his own tiny pleasure.

School begins a new era for him. He becomes a responsible being—in a limited way. Though his nurse carries his ink, pens and paper for him, he discovers that the other unwritten page is in his own charge. What he hears to-day is to be repeated to-morrow and the next day and the next. His bright black eyes take in everything. His quick little brain soon has its burden of strange sights and sounds to carry and act upon. Like a young American he becomes a sort of phonographic reporter of all he hears, to the home circle.

Of lessons there is not much, at first, to be said. Dipping the brush in a charming little black well and flourishing it over his copy-book, his hands, his face, and, when he gets bold enough, over those of his neighbors, is an old story in the family.

But presently his small phonograph begins to retain and repeat a strange new story,—the story of the God who does not live in a temple, who made all things, whose holy day must be remembered. The next experience is his attendance at Sabbath-school. His tickets and papers become his treasures. He clamors to know what the writing on the one and the pictures on the other mean, and who can tell him better than father or mother, or elder sister, he thinks!

Presently he has the words of a simple catechism by heart, and by the time another five years have been added to his life, he is studying the shorter catechism, and can tell you more Bible stories than some American boys and girls. He holds up his grimy little hand in assurance that he says his prayers night and morning. He is vehement in his condemnation of idol worship. He comes to church and often brings his father or mother, and, in short, he has a promising foundation of ideas and opinions upon which, some day, Christian character may be built. Assuredly, the evangelist of the future will not have congregations to whom all Old Testament allusions must be carefully explained, and to whom all subjects must invariably have the Fall of Man as their starting point.

We have abundant evidence that these little ones carry home the teaching they receive at our schools.

A little boy of eight years went home one day to find his mother sewing upon a wonderful new *kimono*, (dress). It was not made of the ordinary striped material that he was accustomed to wear every day. It was gay with strange figures and characters. Moreover, all the mothers in the neighborhood seemed to be engaged in similar work.

"Who is that for?" he asked.

"It is for you Ken-Kichi, (Son of Humility). To-morrow is the great festival at the temple and you are to have this dress and join in the procession. Perhaps, you may even be permitted to ride on the cart with the great image, and beat one of the drums! Will not that be fine?" replied his mother.

"If the dress is for me, ceasing to make it will be good," said little Humility. "I shall not wear it nor join in the procession."

"Why not?" asked the astonished mother.

"Because the *Senseé* at school says the true God is a Spirit. He lives in Heaven. He is holy and good. He sees me and knows all that I do. I do not want to worship any other God. The idol in the temple is not the 'true God,'" and persuasions and arguments failed before the earnestness of the

child. He begged and wept till the dress was put away unfinished. His parents impressed by his deep feeling on the subject, closed their house declining to display the straw ropes and lanterns that are the insignia of good Buddhists on festival days, and began to make inquiries for themselves about the strange God of whom they had heard *first* from the lips of their little son.

In Tokyo, two bright girls of eleven and thirteen years were placed in a Christian school to learn English. They were daughters of a prominent diplomatic officer. The father was indifferent about religious matters; but the feminine portion of the family were earnest Buddhists, and the grand-father a vigorous hater of Christianity. But where else but in a mission-school could the girls learn English? So to school they came.

In a very little while, the girls began to object to going to the temple, and later, to persuade their mother and aunt to give up the worship of the gods. On Sabbath morning, with a little sister, they are among the first to appear at Sunday-school. They come regularly to church, and the mother tells us the story of their Saturday-night study:

"The big square table is brought out, and the entire family gathers around it, and the evening lamp, to hear the children prepare their Bible and catechism lessons."

Next, the obstinate grandpapa came with the daughter to anniversary services at one of the churches. He owns that it was very interesting and has promised to attend other lectures on Christianity that are to be given in the church near his home.

But day-pupils are not always children. Young ladies, wives, widows, everyone who has aspirations to become a "person of the present time," hopes to enter the enchanted ground by means of the "Open Sesame" of the English tongue. And in a mission-school English is usually taught with a Bible accompaniment.

A young lady who was with us but a year, was called, shortly after having made confession of her faith, to a distant province to take possession of an inheritance. She is the only Christian in the place and writes to her Tokyo friends for Sunday-school tickets and papers to make her work among the women and children interesting.

The wife of a naval officer of high rank became a student of English not two years ago. The usual routine of religious teaching followed. At first she was indifferent to the daily Bible lesson; then, curiosity was awakened; by-and-by she came to church and other religious meetings to show polite consideration of the invitations she had received. As months rolled by and she was convinced of the Truth, she asked to be admitted to the Church. She needed the help of a positive confession to enable her to live a Christian life at home. Her mother-in-law opposed her and her husband laughed at her; but in one short winter all was changed. The mother no longer objected to her attendance at church, because she said the daughter's "heart is so much wider" than it used to be, that she thinks the new religion cannot be so bad, after all. Her husband no longer jested about her prayers and Bible-reading, and though Sunday is the grand day for entertainments in official circles here, he does not insist upon his wife's reception of his guests if it interferes with her religious duties.

These are only a few representative instances of what can be done in day-school work. They could be multiplied many times.

It goes without saying that there is grand work done in the boarding-schools. It is certain that not a little of the success of some of the young pastors of the young Church in Japan is due to their having the help of wives brought up under the fostering care of the mission home-school. But it is only fair to say that, viewed as a missionary agency, the day-school of Japan at the present time takes no secondary rank.

From out its narrow portals diverge hundreds of paths traversed daily by the feet of them that bring good tidings. The little slip bearing the words of life, the charming, pictorial Sunday-school paper, the tract, and above all, the personal influence of those who are coming to Christ and learning of Him, who can measure their power? *N.*

Tokyo, 1887.

[The following remarkable letter from an African Brother — remarkable alike for its manliness and discernment—will be read with profound interest. What testimony to one who was worthy! Who would not covet such above all the praises of society? Can one short interview yield so much? It is a lesson and encouragement for all who minister to the lowly. May it be revealed to many of the rest of us, in that "home of the soul," that, less than we feared, the light in us was darkness.—EDITOR.]

CLAY-ASHLAND, ST. PAUL'S RIVER,
NEAR MONROVIA, LIBERIA,
W. C. AFRICA, 26, June 1887.

To the bereaved family of the late
MRS. FAITH WADSWORTH HUBBARD,
New York City, U. S. A.

You will, I know, pardon me (an entire stranger to you personally) in sending you these lines of condolence from far-off Africa, on the occasion of your very great loss, happened four months ago, yet just known to me.

It is just four years since I met her at her residence in New York City, by invitation, when she struck me as a queen among women. The impression she made upon my mind has never left me. The little while I was with her she disclosed to me phases of the heart and human nature unnoticed, unknown, even not thought of before by me.

I was then thirty-one years old. When she had finished questioning me on the subject that gave me the honor and great pleasure of her presence, she asked me what she could do for me while I was in U. S. A. (I was only three months in that country, the first time in my life.) I told her nothing of which I knew at the time. She asked me to call again when she would like her daughter to see me and talk with me; she also asked me to write her, when I returned to Africa, and let her know if she could help me in any way. I never called on her again as I had occasion almost immediately after leaving her to travel. I never wrote her because I did not feel warranted in exposing my needs as a missionary teacher of the Presbyterian Church to her charitable and benevolent heart. And now, just as I think I can justify myself in writing to her, she has taken passage for that better land, *the home of the soul!*

I have seen no press comments on her death on this side of the Atlantic. Personally I felt blessed to have met her. She raised my appreciation, my ideal of woman, the Christian woman, the Christian white woman. How sweet and precious her memory must be to those who knew her well!

I was thinking when I heard of her death of writing on the subject of training two African girls in U. S. A. with a view of becoming teachers in Liberia.

I send you a programme of our late concert, conducted by our school. Our Band is six years old. It gains influence and strength year by year. At present there is not a rum shop in the village. This is a little country settlement of about 250 to 300 inhabitants, scattered over a piece of country about six miles by four miles; of course the people are engaged in farming, planting coffee, principally, and bread stuff, such as sweet potatoes, corn, rice, eddvis, yams,—with some of these names you may be acquainted.

With sentiments of great respect,

Alfred B. King.

P. S.—I am the teacher of the Alexander High School, supported by the Board of Foreign Missions, 23 Centre St., N. Y. City.

A LATCH UNLIFTED.

When Dr. Allen and his wife went to Korea in 1884, it was a saying frequently heard at missionary concerts, that "now, the very last door is opened to the Gospel" But that is more than the truth will warrant. Such a triumph is not yet. Even in Korea, although Christianity has been lifted up into the loving confidence of a few and the respect of more, it is not yet legally sanctioned.

There are other countries; a great part of Mongolia, Islands of the Pacific and vast unexplored reaches of Central Africa, where the Gospel, if it be not prohibited, yet has not been proclaimed by a single picket of the Lord's host: and on the great plateau of Central Asia lies one land where a Christian is forbidden to set foot to-day. This is the exclusive, inland country of Chinese Thibet, the land where they worship the incarnation of Buddha, the Grand Lama at Lhassa.

There have been those ready to adventure themselves into this mysterious country. Cameron, of the China Inland Mission, knocked at its eastern gate, but in vain. Roman Catholic missionaries from the valley of the Brahma Pootra have made the same attempt, and a few of them have lost their heads in doing so. The only approach which has been attended with encouragement, is that of the Church Missionary Society, which has a successful hospital at Srinagar, in Kashmir, and more particularly that of Moravian missionaries on the western border. It is from these intrepid men that most of our recent knowledge of the country has been gained.

LEH, IN KASHMIR, MORE THAN 11,000 FEET ABOVE THE SEA.

The Moravians now hold three stations, three keys, as it were, for unlocking this great pagan empire to Christianity. The first occupied was Kyelang, in the province of Lahoul, North India. This was in 1854. Next, Poo in Kunawur, and, finally, in 1884, through the Marquis of Ripon, then Viceroy, permission was given them to locate at Leh, in the province of Ladakh, by its Governor, the Maharajah of Kashmir. Each success of the Moravians at these points is therefore hailed with eagerness, not only for its own sake but because it points to future conquests in the yet unsealed kingdom of Thibet.

What the sacrifice and hardship of this field are, was hinted at in these pages three months ago. The long patience and indefatigable labors of thirty-three years, have as yet reaped but small visible reward. A little Church at each station includes but 43 members in all. Schools can be maintained only in the winter, as the children are put to field-work the rest of the year. The girls are taught knitting, Bible stories, and texts, and "Christian ideas of God, sin and redemption are imparted."

One of the first missionaries, Heinrich Jaeschke, the wonderful linguist, had almost completed the translation of the New Testament, before his death in 1883, besides the preparation of dictionaries, grammars, an

hymn-book, and many valuable tracts, all in Thibetan. Mr. Redslob is translating the Old Testament also. This valuable literature is turned to the greatest account, not only in Kashmir, but is carried over the Thibetan border by troops of pilgrims who press through Kyelang and Poo, on their way to celebrated Buddhist shrines. From Leh the truth is disseminated through merchants who congregate there—Mohammedans from Yarkand and Cabul, Hindus from the Punjab and Buddhist tea-merchants from Lhassa itself.

So, through preaching in the bazaars, missionary tours forth from Leh, and, emphatically, by means of the printed page, there is a leavening process begun which in due season is to be recognized. During the last few years, the poverty of their country has sent numbers of the Ladakhis down to the hill stations of North India. Miss Fullerton, who has furnished us with a photograph of some of them, makes these observations regarding this people:

"They are more active than people of India proper. Few of the women accompany their husbands and those whom I have seen devote themselves to household occupations, like cooking their husbands' meals. The men are employed by Government for the improvement of public roads and building stone supports, where the rains have caused landslides. When Mrs. Scott had a part of the mountain-side back of the Woodstock school-building cut away to make room for the addition, she employed a band of these Ladakhis to do it. They generally work in bands under a chief. They do not trust even their leader; when they find he is gaining the upper hand, they strike work until they bring him to terms. It is not safe for him to try them too far, because they are very reckless and do not hesitate to take life when angry.

"The men Mrs. Scott employed had two or three women with them. One, a young girl of about fifteen, the wife of the leader. As they did not know the language of our part of the country we could have no conversation with them, but we saw them frequently, as they are not kept in seclusion. They have intelligent faces. They do not leave their country

WOMEN OF LADAKH.

permanently, but return to it as soon as they are out of work or have made a little money. There are one or two Ladakhi families living at Jeri Pàni, the half-way house between Landour and Rajpore and when the *dandy* and *jhampan* bearers put down their burdens at Jeri Pàni, in the hot season, to get a smoke and take a rest, the Ladakhi women come up to the travelers and offer a glass of lemonade, soda-water or, sad to say, "brandy-pàni." They have learned these names and are learning only too fast the use of the latter."

And so the evil is carried back to Ladakh along with the good; but Ladakh, far enough from Christianity as it is, is not Chinese Thibet. There, the latch has never been lifted.

The Persian New Year's festival comes at the spring equinox. There is a natural instinct with the first balmy days to get out of winter's seclusion and see the world, so the sociabilities of the season seem very appropriate and we set out on our calls with real exhilaration.

We first go among the poor—none so poor that they have not at least a plate of candy to offer us. Their homes are in cellars half underground—a single room with only pieces of carpet and cushions as furniture. There is an oven in the middle of the floor, a deep round hole with charcoal in the bottom, over which stands a low table covered with a quilt. There the family sit in the winter, their feet hanging down to enjoy the warmth, while they eat around the table. At our first stopping place are two chubby boys, and, though their father is a Christian, they bear the beloved Mussulman names Hassan and Hosein. The window and door are soon filled with curious neighbors, and when they have been invited in and the company of fifteen is quietly seated, they hear the beautiful story of the home in Bethany.

The next house is our Turkish Mirza's, and he is at home himself to do us honor. As we sit in an upper room, the neighboring roofs soon fill with women and children, gazing unabashed, but coming no nearer, because a man is present. These poor little hovels cluster under the shadow of the Arc, the only striking architectural feature of Tabriz. This citadel is six hundred years old, an immense pile, partly in ruins, and towers above the city like a guardian giant.

Next we go to a more pretentious house that may represent the middle-class. It has one story above ground, and the court-yard is large and pleasant. The room into which we are ushered has a window filling one end, its countless little squares covered with oiled paper. The carpets are of a better grade; there is a fire-place, high and narrow, in which the sticks are set endwise, and the walls are decorated with some startling paintings. One noticeable feature of a Persian room is the row of recesses on each side that serve the purpose of an American whatnot. There are chairs here and a table covered with dainties, candies and cakes, and a bowl of pickled grapes flavored with mint. The samovar, or tea-urn, is steaming and our hostess' only son waits on us, backing gracefully, after handing each a tiny glass on a waiter, so as never to turn his face from us. A guest who enters, gives us the opportunity of seeing the costume until lately in vogue among Persian ladies—a jacket and full short skirt, leaving the limbs bare from above the knees and the feet with only a covering of henna. This fashion is changing, and our hostess wore the new garment—tight, black pantaloons, reaching to the ankles. The hair hangs in many small braids behind and is banged in front. The eyebrows are often heavily marked and joined. Even in the house a light *chuddar* is worn, and the handkerchief fastened under the chin keeps a lady's head and ears well concealed. The daughter of the family is a sad, young bride, who found a rival wife in her husband's home, and, like Rachel, mourns because she has no children.

Another day we go to the house of a Mayor of the city. The reception-room is like a fancy-shop. Recesses filled with glassware, rugs and embroidered cushions, a brass bedstead with silk canopy and pillows covered with gauze and a crowd of black slaves all show the wealth of the family. We are received by a girlish bride and several invited relatives, and served to a succession of sweetmeats, sherbets, tea and coffee. We refuse only the water-pipe, and the ladies condole with us on our loss, for it is their chief amusement. They ask how we spend our time, and each tells her story of housekeeping, sewing, studying, teaching and visiting. We return the question. They answer half sorrowfully: "We do nothing but sleep and eat and wonder what we will have for the next meal." Embroidery and sewing they have some taste for, and we discovered that one kind of cake was our hostess' manufacture, and they confessed to some skill in concocting certain dainties.

Before we leave, the mother-in-law, though feeble, comes in to see us. She has been a great traveler, even to Mecca, Constantinople and Alexandria. Her black eyes sparkle with intelligence and her conversation seems on a higher plane. We ask her if Mohammed gave women no hope of heaven. She indignantly denies it and says many women have made the Pilgrimage and attained the honorable title of Hadji, thus laying up merit for themselves for the other world. There is a chance here for a word on our religion of Faith, but one can see their strong belief is in righteousness by works.

Soon after we go to the Mushatashar's, a public official once in high favor and sent on government business to France and India. As one steps from the street through the gate in the wall, it is a surprise to see an immense garden with green grass, trees in blossom, shrubs and flowers. In going to the women's quarters, we catch a glimpse of the drawing-room, that boasts two wonders—a large French mirror and an oil-painting of the son and heir, done in Paris. In a tiny parlor, quite in contrast to this saloon, we meet the ladies, who say to Miss Jewett: "We have heard that you preach very well. Will you not tell us about your Prophet? Why don't you believe in our Prophet? We believe in yours." Oh that they might believe on Him as the only Redeemer of God's elect!

But we are to have a still more interesting experience. As a compliment to Dr. Holmes, the ladies of the Mission are invited to breakfast at the house of the Captain of the Prince's body-guard, whose wife is under the doctor's treatment. We have a long ride on horseback through bazaars and past the Crown Prince's palace, and the gate where he sits on great days to receive petitions. Not to repeat descriptions, the house is palatial, but its mistress is a captive in this gilded cage. She is very fat, heavy-eyed and weary-looking and reclines on cushions, richly dressed. There is a large company of relatives, and the sisters-in-law themselves prepare the table to do us the more honor, though there is a crowd of attendants about. First, a red calico cloth is spread on the floor, and then the ladies set on the viands, stepping about on the cloth in bare feet and managing their veils deftly in spite of their inconvenience. There are fourteen different dishes—platters of rice dressed with spices and saffron, or pure and white, each grain distinct; chicken, roast lamb, spinach, pease, a soup of sour milk and herbs, rose leaves preserved, bowls of sherbet and *aran*, a drink like koumyss, and sheets of bread to serve as plate and spoon as well as food. The Persians ate with their right hands and some of our party could imitate this accomplishment, but the more inexperienced appropriated some wooden spoons for their convenience. Later, tea and coffee were passed, and plates of candy.

After breakfast they gathered in little knots about, plying us with the most personal and often embarrassing questions. During the conversation one woman is devoutly counting her prayer-beads and some one remarks: "She is one of the faithful." Our host laughingly adds: "Yes, she swears in the morning and prays in the afternoon." At a certain hour the aged mother retires to pray and her absence is explained with perfect simplicity. When she comes back, she sits apart and pares her nails, which are carefully preserved to be used as a charm against evil. This leads to a question about our prayers, and I wonder if they are not impressed with the simplicity of the Lord's Prayer, as they hear it. They ask us if we quarrel and fight. I don't know whether they believed our denial, it is so common a thing among them. After several starts to go, which they will not allow, we at last gain permission at three o'clock, and leave them in spite of their polite protests, evidently tired and ready for their afternoon siesta.

These are only a few incidents of the season, and as my first experience they were full of interest to me. We are glad of the opportunity of calling which the Persian custom gives us, and hope that by entering the door opened by social courtesy, we may gain access not only for ourselves but for our Christ.

Annie Rhea Wilson.

VITALITY OF A SUPERSTITION.

I.

On a trip, a year ago, to the famous Cedars, which travelers so often visit, we rested and lunched, one noon, at the source of the ancient river Adonis, one of the most picturesque spots in Lebanon. During the rainy season the stream issued from a cave in a perpendicular wall of rock, which rises many hundred feet above it. At other times it bursts out from among the rocks below the cave, then rushes down under a bridge and falls in a succession of beautiful cascades into the valley below.

Near by, is the ruined temple of Venus, where the women of the country, thousands of years ago, came together to worship and to weep for Adonis who, according to the familiar fable, was killed by the tusk of a wild boar, while hunting somewhere in the region. A superstitious reverence is still attached to the place, and women still come there to get a blessing from some supposed presence. There is a long, dark passage-way, through which, in ancient times, it is thought, the water passed into the temple. Into this they creep with their sick children and spend the night, with only a tiny potter's lamp to light up the gloom. One would think that such an atmosphere and such surroundings would be sure death to the little invalids; but they do, sometimes, recover, and so the experiment is repeated and the belief kept up. While we were there, we saw one of these poor deluded mothers inside with three of her ailing children. Over the low entrance is a fig tree which springs out of the ruined wall. On it were tied rags of various kinds and colors. Each woman who ties on a rag takes one away, from which she is supposed to receive some blessing, but woe to the person who plucks a fig! Some severe judgment is sure to overtake him, as in the case of a man we were told of, who climbed into the tree for the purpose, and fell to the ground with broken bones!

SOURCE OF THE ADONIS.

Such superstitions cling not only to the ruins of this old temple of Venus and Adonis in that dark part of the mountains, but are attached to many places in our own more enlightened vicinity, such as particular churches and convents and sacred tombs at

which vows are made, and where candles are lighted; and sacred trees, which, if watered by those who have certain diseases, are supposed to impart a healing virtue. It is a most difficult thing wholly to uproot these superstitions from the minds of the women, not the ignorant only, but those who listen to the teachings of the Bible, and there is often a secret trusting in them when it would not be outwardly acknowledged.

Times of sickness and trouble often show this. We know a woman in our village who for a series of years had heard the Truth, who brought pebbles from a sacred tomb and placed them under her sick husband's pillow that she might secure his recovery. So hard is it for them to shake off these old beliefs which cling with such pertinacity to their minds! Subtle devices of Satan they are, to keep them from placing their trust in Christ, and from understanding that all they have to do in any hour of need is to lift up their hearts in simple faith to Him.

ABEIH, SYRIA. *S. G. Bird.*

II.

I was very much diverted by the story old Mrs. Chao (pronounced Jow) told me of what "drove" her to Christianity. She is a member of the Chi Mi (Je Me) church and has been a Christian for thirteen years. She said when her only son was five years old, her husband died leaving her with two daughters both older than the boy, who, because he was a boy and her only hope of an old age comfortably provided for, was more dear than the other two children. She was anxious to know if she could raise him, and so went to a woman who thrives by fortune-telling, to ask how long her boy would live. The fortune-teller said he could not possibly live to be more than fifteen years old, and would only be spared so long in case she herself would become a vegetarian, which she willingly did for the sake of her boy.

Some time after, her second daughter was taken with small-pox and lost the sight of one eye. The mother again sought the diviner as to her daughter's hope of full recovery and was told, to save the other eye from dropping out, this girl as well as her mother must abstain from all meats. As the girl agreed to this and did not lose her other eye, the woman was regarded with veneration, and the fate of the oldest child, who, her mother says, was "just *so* pretty and had such beautifully bound feet," was asked and foretold. When the woman saw the young girl who was newly betrothed, she put on an expression of sadness which she presently changed to one of horror and said, "she will disagree with her mother-in-law, and soon after marriage will hang herself." The poor creature and her mother both believed the story, and gave themselves up to their dreadful future. Three days after the girl's marriage she commenced inquiring of fortune-tellers for a lucky day on which to hang herself, and after five months she actually did the deed.

One of the school girls hearing Mrs. Chao say this, remarked: "Of course any heathen girl would think she must fulfill that prophecy and would set herself to do it."

Mrs. Chao says after this daughter's death and as the time drew near for her son to die, she heard of Jesus, that He could save people; and she learned about Him and joined the Church only for the sake of saving her son's life. After the critical time had passed and she grew to understand more of the "doctrine," she sought a Saviour who could save her from her sins. Her son still lives, has married a girl from the Chefoo school, and is also a Christian.

I never had heard a story of just this kind, and it taught me another way in which these poor women sit in darkness and are full of the fear of death. Such lessons one must learn as long as she lives among this people. This old Mrs. Chao to this day cannot quite rid herself of all her old-time superstitions, and she likes to be assured by others that the fortune-teller was only speaking lies. We must expect those who in youth have been so bound and weighed down by superstition, to find it hard to shake it all off, and must patiently wait for those who from their childhood have been instructed, to shake off the last coil of fear and stand free in the Truth.

Elizabeth T. Neal.

TUNGCHOWFU, NORTH CHINA.

Letters from the Front.

MEXICO.

The City of San Luis.

We are delighted to receive our first letter from San Luis, written by Mrs. Mary Cochran Beall, Oct. 25.

From the moment we left Saltillo last April, and I begun to study the guide-book of the road to San Luis, the city has had a charm for me, and you can imagine with what eyes I beheld it one sultry noon after six and a half days of hard riding. As we reached the summit of a slight hill and looked down on the glittering domes and towers of its many churches rising out of a perfect wealth of foliage, it was a beautiful sight.

It is a large city, thoroughly interior in its character, with very much wealth and the greatest poverty side by side.

There are eighteen churches in the city and a great many chapels on the outskirts and in the adjoining villages. In any direction you many turn a spire and dome greet your vision, and as the city is very compact, they seem strangely near together. Each church has a large congregation and all are sumptuous in their decorations. That near us has a convent attached, and you can judge what a hold the Roman Catholic Church has in the city since convents are prohibited by law, and this one is flourishing in the eyes of the Government and patronized by the best families.

There is also a Jesuit College here, occupying a fine building, and the streets are full of priests.

Many in the city at heart are Protestants, but fear of public opinion, criticism and loss of friends keep them from declaring themselves publicly. In our preacher we have a man of unusual gifts, a fair scholar, a good thinker and an earnest Christian. I have seldom listened to more interesting sermons than he preaches.

"Sisters In Faith and Hope."

In August we organized a Woman's Missionary Society, with the above name, which they chose themselves, and I am happy over that society. The attendance is good, the interest alive, and the spirit growing among the menbers. All are very poor, working for their daily bread, but at our quarterly meeting we had the pleasure of forwarding an offering of $5.00 to New York.

All Souls Day

is the second of November, when a table is spread in the house of each faithful Catholic with all sorts of fresh fruits and vegetables which, it is believed, the dead friends of the family will come in the night to eat or carry away. Candles are left burning for them. On the plaza is a grand promenade, and the candy venders at this time have all their sweets in the form of corpses in their coffins. In the cemeteries are the priests, each with his table, above it the image of Christ, and upon it a skull. By paying twelve and a half cents one has the privilege of sprinkling the skull with holy water and a mass, or part of one, is promised for his dead friend.

Nearly every month there is a nine days' feast to some Saint, which is especially worshiped at some particular church. Then the gamblers, venders and saloon keepers put up their tents in front of that church and inside of it where services are held, while, outside, the people in immense crowds are drinking, eating, gambling, dancing, quarreling, visiting and wasting their pittance. Aristocracy is there also, at certain hours, in great elegance.

Do you know a country in all this wide world that needs Christianity more than Mexico? Do you know a people that needs the prayers of Christ's Church more than these poor blinded people? We hope in the face of a thousand discouragements, and place much faith in the prayers of the Lord's people.

Mrs. Hubert Brown, whom we knew under the name of Miss Jacobs, wrote from Mexico City of "a procession in honor of the amendment to the Constitution which was recently passed. A committee of Congressmen, a regiment of soldiers and several bands started at the palace, came down Fifth of May street, and at the corners of the principal streets they stopped and read the amendment, thus publicly announcing that now a President may be elected for a second term of four years as in the States.

"Diaz is a good President, and we shall be glad to have him re-elected.

"In some of the store windows there have been displayed the elegant costumes to be worn to-day at the bull-fight. Short knee breeches, low vest, and jacket that comes just to the waist, hair cut short, except at a central spot on the back of the head, which is allowed to grow long, and is then braided Chinaman fashion, smooth face and very elastic step—such is the Mexican bull-fighter. One costume displayed was of elegant yellow satin with heavy embroidery of gold thread, another of red satin and silver.

"Bull-fighting is a profession here as much as base-ball in the States. The champion and pride of the Mexican capital has made thousands of dollars at it, and is now building an immense ring."

SYRIA.

"Going About Among All Their Villages."

The following letter from Miss Charlotte Brown arrived just too late for the last month's issue. She wrote from Sidon, October 17th, 1887:

My sister and I had a pleasant two weeks before the opening of the Seminary, among villages of the Sidon Station. One of our main objects in going was to see our girls and teachers in their own homes, and we looked forward to holding meetings with the large number of Protestant women who live in and around the district of Merj Ayun.

We left Shemlan September 21st, taking traveling beds and cooking utensils, so that we might be as independent as possible in the houses where we might stop. Two days and a half of easy traveling brought us to Deir Mimas, where we received a most cordial welcome, and the same evening we were present at the wedding of a young woman who, thirteen years ago, was a pupil here in Sidon. Her last teaching place was Nazareth, in the English Orphanage there. We were pleased with her behavior and especially with her voice, which was exceedingly sweet in prayer and in talking with the women in a meeting on Sunday night.

She was married in the church to a blind teacher from Tyre, who has charge of a school there for the blind. We were afterwards interested in hearing him read from his raised-letter Arabic Bible. I think I was never before in quite such a crowded church as that evening, for every available square foot was occupied by men, women and children sitting on the floor, staring at the bride and bride-groom, at the minister or at the strange ladies who occupied two of the four or five chairs that the room could boast.

The next day we saw something of the home-life of the people, taking dinner at one house and calling at others. All had mud floors rubbed and polished with smooth stones, and though the village streets are unpaved and ill-kept, very little of the filth is brought into the houses, as most people leave their shoes just inside the door. We Americans, or "Franks," as we are called, are not required to do that. Most of the poorer families have but one room, and it must be a careful housewife who will have a "place for everything and everything in its place." Few succeed. We never see beds around in the day-time, for the light wool mattrasses which are spread on the floor at night, with their accompanying comforters and small, hard pillows, are safely stowed away in a closet, before which hangs a curtain. The wealth of a family is often indicated by the number of nice beds on hand. One poor girl who arrived at the Seminary this fall without the bed she was expected to bring, gave as her excuse, the fact that in her home they had but one bed.

We stopped in front of one house to watch a woman at work with olive oil. The olives had been crushed and warm water poured on them. The oil, of course, rose to the top, and with a skillful motion the woman would take a large double handful of it and quickly transfer it to a strainer by her side. In Khiyam I amused two or three women who were turning the huge stone used in crushing the olives by trying to turn it alone. I succeeded in barely stirring it, so a large, strong girl took hold of the long pole and proudly turned the stone around.

We had one of our Seminary teachers with us to conduct meetings wherever possible. She is one whom we much prize, both on account of her general ability and her Christian character. She has a gift in prayer and a sweet and persuasive manner when talking to the women.

Primitive But Inspiring.

I wonder what some of the ladies in America, inexperienced in Syrian ways, would think of a woman's meeting here could they come into it suddenly. The women slowly straggle in, many of them carrying their babies. Little children often come munching a bit of hard bread or a piece of cucumber. When a sufficient number have come, we begin to sing, selecting a hymn that at least a few will know. The school children we often found a great help here.

After several hymns the leader informally begins talking, gradually coming to the lesson she wishes to teach, generally imbedded in some interesting parable or story, which is read from the Bible with a running commentary such as they all can understand. After reading, a verse is explained and taught, and then we have a prayer, followed sometimes by more singing and general

talking. But we have not been *quiet* all this time. O, no! A baby has cried, and at last the mother has had to reluctantly rise and take it home. Two ungoverned children have quarreled over the ever-present water jar, which nearly every one in the room has in turn partaken of, for the Syrians are a thirsty race. But through all disturbances the teacher is expected to go quietly on and generally her audience listen most attentively to her words and seem grateful for the meeting. It is an inspiring sight to see the group of women and girls all seated on the floor, so ignorant, many of them, so in need of the Bread of Life! It makes one long to work among them more and do them all the good she can.

In Shiba'a we were much pleased with our one Sidon girl who comes from that village. She looked neat and clean, with nicely brushed hair, and we found that, although quite young, she had been teaching the women on Sunday and singing with the children. We had two meetings there, and though the second was greatly disturbed by unruly Moslem children, we trust some good may have been done.

We had a pleasant visit in Hasbeiya, meeting the pastor and his family in whose house we stayed a part of the time, the rest being spent at the British Syrian School there, now in charge of Miss Boucher, a pleasant English lady, who made us most welcome.

One of our pleasantest meetings was that in the church at Rasheya, where we had perhaps forty women and girls closely crowded around us on the floor.

After leaving Deir Mimas we visited nine villages, and in nearly all met one or more old pupils of the Seminary, present pupils or girls expecting to come.

Our trip was most enjoyable, and if good was done by those who had the privilege of going from village to village, certainly much more was received, as it always is in work for our dear Lord and Master.

JAPAN.

MRS. PORTER, writing from KANAZAWA, Sep. 15th, gives this glimpse of a mother's cares in the Interior:

"This summer is the first time I have ever gone five miles from Kanazawa for the now almost four years I have been here. We left hoping to go to the mountains, but owing to the necessity of my consulting the oculist, we were not out of Tokyo. I did not find the air of that large city as beneficial as I would have enjoyed; but it was really a great treat to see people, to hear other than our own voices. I mean Americans. I have been shut up with the Japanese so long that I had almost forgotten how to act, but it all came to me naturally. Our dear little boy seemed very shy of the foreign children for a time, and called all the foreign ladies 'Nayna' (Mrs. Naylor), as she and Miss Warner are the only ladies, not Japanese, he had ever seen besides our own little circle. How he learned to enjoy the society of the lovely little Thompson children, the only ones left in town! The only regret was, to bring my innocent darling back to this heathen city, where all he sees, every first impression he receives upon going beyond our foreign homes, is one which tends to immorality; naked children by the score and things I dare not write. All the watchfulness, care and prayer we can command are scarcely sufficient to counteract the baneful influences. We must make our homes all these little ones need and keep them close in the fold."

PERSIA.

NOT ROSE-COLORED, BUT TRUE.

MRS. ANNIE RHEA WILSON writes from TABRIZ to friends recently:

As I think of that company gathered in an upper room to pray I long to have Tabriz specially remembered, for we greatly need a blessing. I wonder if I can tell you of our difficulties as we talk and pray over them here, and give you a little bit of an inside view.

My eyes have lately been opened to an evil which I supposed would not be possible in the close seclusion of Persian women. It was a terrible revelation to meet a woman who spoke as freely and unblushingly of her position as did the Samaritan woman to Christ, and then to learn that Europeans have brought this corruption here and even made it honorable, seems a disgrace to our Christianity.

This is only an instance, and you can imagine how it sickens one's heart to hear such things.

Then another difficulty is indifference. One of our Christian women said to me: "They will come to see your piano and your new things at first, and then they will not care to come again." We do not have the delightful experience of receiving crowds of "seekers after truth," but have the consciousness that we are not wanted, and that both Armenians and Mohammedans wonder why we are here.

You hear often of Oriental deceit, but it never seems so pitiable as when a profession of Christianity is loudly made for the sake of worldly gain, and when this motive is gone is as quickly repudiated.

Then official opposition is no small obstacle here. The Armenian Bishop feels we are thieves and robbers, who have climbed into his fold, and uses terror and persuasion to make his people avoid us. Work for the Mohammedans is really illegal, and the door seems shut and barred with

the death penalty, and fanatic hatred standing on guard. The Government allows Christians to proselyte among each other, but gives no privilege of choice to a Moslem. Dr. Holmes often says, as we hear of the victories of the Faith in China, Japan and other lands, that in Persia we seem to be sent to watch and wait. I remember as a little child the awe with which I used to hear Dr. Perkins pray "that the King's heart might be turned as the rivers of water are turned, and religious liberty granted to Persia." We must still repeat his prayer. Do pray that our faith fail not, our faith in God and our faith in others, for after many disappointments there is a tendency to distrust everybody. You see the first glamour has passed away, and I have caught a glimpse of the dark side, but if there were no darkness here what need of bringing the Light? The difficulties are only weightier reasons.

Miss Jewett wrote from the same lake-side where the Tabriz people recruited last year, and where she was renewing her acquaintance with the village women:

"Rain in August! Not a gentle shower, but a violent thunder storm, lightning flash after flash, followed quickly by loud peals of thunder, and how the rain poured down!

"In this part of Persia such a storm at this time of the year is very unusual and a serious thing. All the wheat is exposed on the threshing floors and in danger of being ruined. This wheat is the living of the people. Eating here is literally eating bread. It is eaten with fruit or cheese, meat or tea, or herbs, but the principal thing, especially of the poor, is bread. This unseasonable rain also injures the grapes and other fruits. The storm came in the night, and thoroughly aroused all the inhabitants of the tent. My bed was on the sheltered side, so I could lie quietly. I lighted my candle, and one of the women in the tent called out: "Don't light the candle; it will draw the lightning."

"Yesterday morning, after an early breakfast, I went to a village eight miles distant, where I had a crowd of about fifty women coming and going while I talked four hours. They were moderately attentive and very friendly.

"Sunday afternoon I went out into this village where we are. A more degraded set of women I never saw, so dirty, so noisy, their bodies so exposed, and yet the same women consider themselves better than we, because they are Mohammedans. Whatever a Christian touches is defiled. Mrs. Oldfather wanted some bread, baked in a Persian oven. Her woman prepared the dough and went out to bake it. But they would not allow her to use their ovens, lest she make them unclean. Last year she had a similar experience, and baked her bread in a tumbled-down oven, and after our leaving the women tore it all to pieces."

CHIPPEWA MISSION.

Miss Cornelia Dougherty writes from Round Lake, Wis.:

Three years ago not any of our scholars understood English, now they all talk it, and all remark the freedom with which the children use it. We de not speak any more Indian in school than is absolutely necessary to make them understand, but for years religious education will have to be given them in their own language. The truths are so deep and important that we always use their own language to impress these lessons upon their souls.

Early last summer our hearts were sorely tried. The wickedness surrounding us was terrible. Young girls were being led away. We almost fainted; but our dear Father was watching over us, and when we were ready to sink He showed us that all our work was not lost, that some of the girls in deep sorrow had returned to what was right. No one can realize the terrible temptations thrown around these girls, not so much by the Indians as the low-down whites that come on the reserve. The agent has closed a dance-house that was opened a short distance from us by a Romanist, where all sorts of vileness held sway. We complained, through Mr. Wright, the missionary here, to the Government farmer. He investigated the matter and brought to light such terrible proceedings as sufficed to banish the man from the scene. Girls in their quiet homes, surrounded by discipline, law and order, cannot know what the Indian girl's temptations are. She is held among the whites as something better than a dog, a little dearer than a horse.

Every Thursday evening we hold a woman's prayer-meeting from house to house. Some are more than glad to have us meet with them; others do not care to have us. Generally a goodly number attend, and just such a class as we want to meet. Just before the meeting we go out and invite them in, and we see that the girls reach their homes after meeting.

Our Sunday-school is much interested in the Christmas offering, and has awakened interest at home. The old Chief and his wife came into school to-day; each gave a dollar as their offering. Freely have they received, and this is their first offering. Oh, if they would but give their souls as a thank-offering! Many lumbermen come in to the church service and some stay to Sunday-school. Papers and magazines that are not too heavy reading will be gladly received at the camps.

Home Department.

THE MONTHLY MEETING—*January.*

Scripture Text, Isaiah lx, 1.—Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

Scripture Reading, Isaiah, lx, 1–12.

Topic.—General Summary in connection with the Week of Prayer.

"The angel of the Lord has gone before the mission band, till, within one century, its ranks reach round the world. Every nation is now accessible; in the most hopeless fields the harvest waves, and the whole aspect of the world is marvellously changed."

Sketch this world-wide Mission Field. Mention outposts more recently occupied. Name a few of the older and larger missionary societies, British, Continental and American.

Union and co-operation on mission fields. Reproductive missions. Development of self-support. The missionary uprising among students. Responsibility of business men in reference to this uprising.

The peculiar fitness of America for foreign mission work.

Foreign missions during the reign of Queen Victoria. (*The Church, April*, '87.)

First half century of Presbyterian Board of Foreign Missions. Number of Missions under our care. Countries occupied. Number of languages into which the Bible has been translated by our missionaries. Number of hospitals and dispensaries. Number of churches, church-members, pupils.

Historical summary of the Presbyterian Board. (Refer to Hand Book from the Treasurer's Office, recently issued.)

Subscriptions as well as Collections. (*The Church*, Jan., '87, p. 85.)

Deaths among our missionaries during the year. (*The Church*, May '87, p. 450.) Missionaries recently sent out. (*The Church*, Nov., '87, last page.)

Simultaneous missionary meetings. (The F. S. M. and the N. S. M.)

Influence of medical missions. The International Medical Missionary Association. (Refer to *Med. Miss. Record*, May, '87.) List of medical missionaries thoughout the world. (*M. M. R.*, Sept., '87.)

Read 'The Sure Advance," (*The Church*, Jan.,'87.) Dr. Ellinwood's address before Gen'l Assembly, (*The Church*, July, '87.) Lessons of a great Missionary Society, (*F. M.*, Nov., '86.)

[A pamphlet published by the Am. Bible Soc. called "Specimen Verses from Versions in Different Languages," gives items of interest.]

E. M. R.

IN MEMORIAM.

Died.—In Hudson, N. Y., October 20th, after a brief illness, Mrs. Sarah Power, widow of the Rev. George W. Coan.

In the prime of her womanhood, Mrs. Coan gave herself to the cause of foreign missions and went with her husband to Persia. For nearly thirty years, they served their Master in that distant field, where their son, Rev. F. G. Coan, and his wife, now enter into the labors of their parents.

Going as a missionary, at that time, was an undertaking fraught with sacrifice and danger. How nobly Mrs. Coan did her duty, human voices cannot tell, but we feel assured that many are the stars in her crown of rejoicing. In the mission field, she learned patience and endurance, and acquired a wonderful spirit of self-abnegation.

Children were born to her and died; her husband was taken from her; one of the two remaining sons, who had reached maturity, was most unexpectedly removed from earth to Heaven. She "was dumb; she opened not her mouth," because her Heavenly Father did it.

With bleeding heart she left his grave, to send from her, given to the Lord and to missions, her only remaining son.

In doing this, did she feel her work was done? No! every good work in her native town received her sympathy and co-operation. She saw her Saviour in every one, at home and abroad, who needed her aid. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," and we hear, even on this side of the golden gates, the echo of that voice bidding her enter into the joy of her Lord.

K. G. T.

MISSIONARY EXERCISE FOR BANDS.

[This Exercise has been tested with an Infant Class. It can be varied to suit the idols at hand. The Leader will require the passages of Scripture to be recited reverently and she will find the children recite more naturally if she varies the form of her questions occasionally.]

(*All Standing.*)

What is the second commandment?

Does everybody keep this commandment?

How do people disobey it?

What do you call people who worship idols?

Who was the first man you studied about who moved away from idol worshipers?

Whom does Jesus say we ought to worship? Luke iv: 8.

Have *we* anything to do about the heathen?

What must we not say? Genesis iv: 9. (*Last clause.*)

Who said that? What was Cain?

What must we do for the heathen? (*Different answers.*)

What is Jesus' last command? Mark xvi: 15.

(*Class sit. Description of Idols. A large idol on the table, and four boys come forward each with an idol in his hand.*)

Describe your idols as the Bible does.

(*Each holding it high and with suitable gestures.*)

First Boy: Psalm cxv: 4, 5.

Second Boy: Psalm cxv: 6.

Third Boy: Psalm cxv: 7.

Fourth Boy: Jer. x: 5.

Were these idols made in New York (or—)? Where did they come from?

First Boy: (*Holding it high, so as to be well seen.*) Mine is made of wood, it is the God of Wealth and came from China.

Second Boy: Mine is made of stone and came from India.

Third Boy: Mine is wooden and came from Siam.

Fourth Boy: Mine came from Africa and that is why it is black.

(*The large one is then described by all the boys.*)

Have any of these idols been really worshiped?

What does it make people like, to worship idols? *Ans.* Wooden-headed.

Who said that? (*The story is drawn from such children as remember it, of the man in China who told the missionary, "Tell it simply. We've been sitting down before these idols 40 years and now we are wooden-headed ourselves. We can't understand."*)

What will become of the idols some day?

(*Rising*) *One class:*—Isa. ii: 17 (last clause), 18.

" *Another class:*—Isa. ii: 20.

What has become of some idols in these days?

* (*Several stories told by individual children in their own language.*)

How shall Jesus triumph at last?

(*Rising*) *One class:*—Romans xiv: 11.

" *Another class:*—Psalm xxii: 27.

All:—Hab. ii: 14.

All rise and sing their Missionary Hymn.

* For example, how the converts on the Congo made a big bon-fire of their idols, right in the road, last year.

One of our correspondents says that "Many were cheered last year by reading reports of the meetings and chords of praise were awakened in Christian hearts in widely separated places." It is with the hope of a similar result this year, that we present these brief extracts from the delightful reports which have been kindly forwarded by Secretaries and others. We wish our space permitted a fuller account, and that it might have been presented in the December issue, but this was impossible since the meetings were still in progress when that magazine came out, and some are even appointed for early December. It is not too late for *any* society that failed to get into the November current to yet celebrate jubilee year with a special service.

New Jersey, which took the lead in this movement, and was completely organized for simultaneous work in the 289 churches of her 219 towns, shall be the first to report.

Pby. of Jersey City.—Meetings throughout the presbytery were well attended—marked by a deep spiritual tone.

An officer writes: "I have watched these women from their timid beginning, when their voices were scarcely audible in prayer, until now they speak out firmly and strongly for Christ."

Another—"It would be impossible to give you any impression of the spirituality of the meeting in Passaic. It was gloriously refreshing."

Many here have been made "willing in the day of His power," and the unbeliever in Foreign Missions can now see with eyes wide open her duty to her unsaved sisters.

Pby. of Monmouth.—All the meetings reported full of interest. Many young people's and children's meetings were a marked feature in this locality. The President personally attended many of the meetings, having her heart cheered by the increasing interest.

Pby. of Morris and Orange.—The "N. S. M." week has been one of wonderful missionary awakening in New Jersey. The full churches, with the tide of interest rising higher to the close of the day, speak for themselves. The strongest motive brought to bear upon us in many of these meetings was this—It is not a charity, nor simply a work of benevolence that we are called upon to do; it is far more: it is obedience to the last command of our Lord and Master. It is not *optional* with us to engage in missionary work. If we own Christ as Master we may do nothing but obey.

Pby. of Newton.—With two exceptions, women's meetings were held in every church where there is a society, and several in churches where there is none. The meetings were well attended, and characterized by earnestness and a joyous spirit of hope. The spirit seemed to be, "we have never done what we ought, but we mean to try to do our duty in the future."

We were not able to secure any missionary whose address was sent us, and I believe it was really a benefit to us that we were thrown upon our own efforts to carry on our meetings. Women have held meetings in places where there was no society or an inanimate one, who two years ago could not have been induced to open their lips.

We have organized one new society as a visible first fruit of our week's work.

Pby. of West Jersey.—The gatherings of the young people and children were most encouraging, and the N. S. M. days will long be remembered by them. We feel certain there will be no boy in this neighborhood who will answer now as one did here a year or so since, when asked "What is a Missionary?" replied, "A kind of a house." An officer writes: "We have all been stimulated to better work, and realize the great responsibility in having such privilege."

Summit, N. J.—"An early prayer-meeting for gentlemen doing business in the city; at three P. M. a large meeting of the ladies," where, to addresses in behalf of both foreign and home missions, was joined "a short, sweet exercise of song, interspersed with Scripture texts by four little girls of the Mission Band. In the evening Dr. Ellinwood with his unfailing force, fastened every influence gained as a nail in a sure place."

Redston Pby., Pa.—Special praise and thank offering meetings were held, and the faithful few gathered together leaving their grateful offerings, praising God, and returned to their busy homes much refreshed from the mount of special privilege which so many dear sisters passed by in complete forgetfulness.

Washington, D. C.—Sunday, P. M., Nov. 6, more than a hundred women assembled. I never attended a more helpful hour of prayer." The passages of Scripture were Luke xi, 1–13; John xvii; Psalm xv. Prayers were asked beginning with ourselves up to the Church; "for Zion's sake will I not be silent;" for our country, that it may be called "Hepzibah, our land Beulah;" for the world, that all may come to the cross. Then the spirit of God seemed to come upon the meeting: sentence prayers from all over the room, some feebly spoken, some more audibly, words of contrition, of confidence, of rejoicing, blended together."

Wheeling, W. Va.—Glad tidings have been received from several auxiliaries and bands in Washington presbytery telling how their meetings during the first week of November have been hallowed by the presence of the Lord. In many cases their prayers were accompanied by thank-offerings for the eminent success with which God has crowned the work of our beloved Church.

Lexington, Ky.—Our meeting was Sunday evening, Nov. 6, taking the place of the regular church service. Attendance was large and four societies united in the exercises which consisted of songs of praise, prayers, readings, recitations, and reading of texts, of which the number was large, as *all* to whom invitations were sent responded. The offering amounted to $155.17. We felt the Lord had been with us.

St. Louis.—"A union meeting was held Nov. 10. Services deeply interesting and instructive."

Chicago.—"A good meeting at the 4th Ch. with Mrs. Happer as speaker."

New York, Rochester.—An all-day convention was held in the Brick Church Nov. 15. The object was to arouse a prayerful interest in missions throughout the presbytery. The devotional meeting was something wonderful. The necessity of work in Sunday-schools; by women of the Church; and of missionary magazines, were urged.

Utica First Church.—We have just had a grand praise-meeting. About 250 women (all of our own church) responded to the invitation addressed to each personally, and we had such a meeting as we never had before. Offering, $200.00, each one bringing something. Best of all, we had nine prayers.

Watkins.—Our meeting seemed filled with the spirit of the blessed Master.

New York City.—At least seventeen churches held special services. One officer says of Park Church: "The attendance was about three-fifths of the membership, and all felt the influence of the occasion. The special cause for thanksgiving was that interest in missionary work had increased so much that the income of the society will be $100 more this year than last, and in addition we pledge part of the salary of a missionary.

Fourteenth Street Church.—Large evening meeting. Collection, $96.46.

The West Church.—Over 100 ladies present. A very earnest feeling prevailed, and the meeting and collection of over $200 were manifestly of the Spirit and most unexpected in the results.

Westminster Church.—Only 25 members; fifty present, besides boys and girls; $27 in the envelopes; new members and new interest.

Scotch Presbyterian Church.—Pleasantest feature, opening of the envelopes. Touching texts, as "He has been with me in trouble." Offering, $125.

University Place Church.—Inscriptions on the envelopes full of inspiration. Offerings enclosed, $340, which was encouraging because it came from a large number.

Presbyteries of *Newark, New Brunswick and Elizabeth* were also heard from just as this report was closed. "Such a glorious meeting at New Brunswick."

Woman's For. Miss. Society of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

CORRESPONDENCE with Missionaries, Mrs. C. N. THORPE, Mrs. C. E. MORRIS and Miss S. W. DU-BOIS.

Candidates will address Mrs. C. E. MORRIS.

Correspondence concerning special objects, Miss M. D. PURVES, and Mrs. J. DE F. JUNKIN.

Correspondence with Presbyterial Societies, Mrs. D. R. POSEY; with Auxilliary Societies, MRS. J. R. MILLER; with Young Peoples' and Children's Bands, Miss. FANNIE U. NELSON.

Treasurer, Mrs. JULIA M. FISHBURN.

Send all letters to 1334 Chestnut St., Phila.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

CORRESPONDENTS will please note the changes in the list of Secretaries as given above. The retirement of Mrs. Kneass from the foreign secretaryship made a number of other changes necessary. Miss Du Bois has been appointed Foreign Secretary, her fields being Siam, South America, North American Indians, and parts of India and Syria. Mrs. Miller takes Miss Du Bois' place as Home Secretary, corresponding with auxiliary societies, and Miss Nelson, daughter of Dr. H. A. Nelson, editor of *The Church*, will have charge of the young people's societies and bands. This brings one new young worker into our corps of officers, and Mrs. Kneass, as chairman of the Hospitality Committee, will still be an efficient helper in the society. How faithfully she has served these sixteen years as a foreign secretary many a missionary will testify, but this is not the place to commend, or even to comment on, the work of such an one as Mrs. Kneass.

THE NOVEMBER MEETINGS.

IN Philadelphia they were observed by this society by two repesentative gatherings,—a young peoples' meeting in the evening at the West Arch St. Church and a morning meeting for ladies in the Assembly Room. The first call brought together a veritable army with banners bearing devices no longer strange to missionary workers; an eager throng of children, maidens and strong young men who

crowded seven and eight into a pew, to listen to stirring addresses from Dr. Arthur Mitchell and others, and to respond by song, text and creed to the great questions there propounded.

The second invitation brought together representatives from nearly all our churches, earnest, thoughtful women, to pray for and consider the interests of foreign missions at this time of enlargement and responsibility. Prayer, exhortation and missionary addresses followed in quick succession, and the special requests read from our missionaries' letters fairly crowded each other—not one too many, all different and urgent and all carried to the Throne of Grace in believing prayer. Those dear women knew that He would remember them at that meeting and they and we are looking for the answers.

From far and near, notably from New Jersey, comes news of similar gatherings—always an enthusiastic reception of the speakers, a large waiting congregation and a manifest quickening of interest in missions.

Miss Jennie A. Martin, of Pittsburg, as the bride of Rev. Frank Chalfant, of Chefoo, China, and as our missionary, sailed on that memorable day Oct. 20, from San Francisco with the eighteen enlisted for foreign service. May she and her husband have rich fruit of faithful labor.

Miss Mary P. Forman, living for the past few years in Brooks, Ky., has been appointed to and has sailed for India. Her ultimate destination will be decided by the Lodiana Mission. Miss Forman is the daughter of Rev. C. W. Forman, long a member of this mission and to her, "going to India" means "going home."

A word more about the Calendar, which has proved one of our most successful ventures. It would be a pleasant and altogether suitable attention to send one to your missionary that you and she may have the same high thoughts from day to day. If you are so minded and will at once, before the edition is exhausted, send the proper address with 30 cents, we will mail them with care.

Does January 1888 find us doing our duty by this Magazine? Having renewed our own subscription are we pushing it? There is no other way and no better time.

New Auxiliaries.

Athens Presbytery, Bristol, Ohio.
Philadelphia Central Presbytery, Beacon Church.
Corisco Presbytery, Gaboon, Africa.

New Bands.

New Jersey,	Montclair, Sunbeams.
"	New Village, Workers.
"	Oxford, Young People.
"	Plumstead, Coral Builders.
"	Stewartsville, Young People.
Ohio,	Anderson, Cheerful Givers.
"	College Hill, Little Mission Soldiers.
"	Milford Centre, Mary Coe McDowell.
"	Millersburg, Children.
Oregon,	Union, Willing Workers.
Penna.,	Centre, Little Drops of Water.
"	Germantown, Market Sq. Ch., The Shaw Band.
"	" Second Ch., Boys.
"	" " " Seek and Save.
"	Leatherwood, Young Ladies.
"	McKeesport, Boys.
"	Philadelphia, Green Hill Ch., Sunbeams.
"	" Memorial Church, S. A. Mutchmore.
"	" Woodland Ch., Woodland Mission.
"	Ridley Park, Little Dewdrops.
"	" " Sunshine.
Tenn.,	Knoxville, Young People.

Woman's Presbyterian Board of Missions of the Northwest.

Room 48, McCormick Block, S. E. Cor. Randolph and Dearborn Sts., Chicago, Ill.

Correspondence with missionaries in Africa and Syria, Mrs. S. H. Perry; China and Japan, Mrs. H. F. Waite; Persia, Mrs. N. B. Judd; Mexico, S. America and Siam, Mrs. A. D. Wheeler; India, and among the North American Indians, Miss M. P. Halsey.

Correspondence concerning special objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries, and concerning organization, Mrs. Geo. H. Laflin and Mrs. N. D. Pratt.

Correspondence concerning candidates, Mrs. H. T. Helm.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

Married.—At Bangkok, Siam, September 15th 1887, T. Heyward Hays, M. D. and Miss Jennie B. Nielson.

Our societies are invited each year by the Assembly to spend the month of January in taking a general survey of the missionary fields and the work that has been accomplished during the year. Also the "outlook" for the future.

How encouraging to our faith is such a review! How inciting the prospect set before us! Dr. R. S. Storrs, of Brooklyn, the recently elected president of the American Board wrote some years ago, "Look abroad over the earth and consider what a place Christianity already has upon it, what progress it has made, what agencies it wields, and what openings are before it—and can we hesitate as to its future? Christianity is to rule the earth." Shall it not be counted as a great joy that our Father permits us a share in hastening forward His glorious work? What gallant soldier does not love to be found upon "the winning side." Let the spirit of exul-

tation then fill every heart. Let none of us be willing to miss the personal song of victory!

Superstitions and skepticisms once so powerful shall melt away before the triumphs of Christianity. "The beauty of Paradise shall clothe the world, and every breeze that floats above it shall bear upon its wing the songs of praise."

As the deep shadows in a picture throw into rich relief its brilliant and sunny portions, so amid discouragements and hardships cheerfully borne, do we see the shining of many Christian graces. From a small prairie village a faithful worker writes: "We cannot make much headway without a church building, nor arouse much interest in Missionary Concert or Entertainment in the dirty court room, used for everything else, in which we hold our services. We poor souls, 'tenting out,' need so many 'helps.' Our regular missionary meeting was held last Wednesday. I had not been free from acute pain for two weeks, and felt so dubious about the meeting. Had not planned parts for others, had not seen the ladies to ask them out, or to remind them of the day. I could only leave it all with Him. We had a good meeting. Five members and two visitors were present, and one lady who had never before shown any interest. It roused us so much. How can we be so faithless. I have many such lessons."

A Worker in Nebraska writes: "We held our synodical meeting in Lincoln last week, and had an excellent and practical meeting. We now have five missionary societies in our own First Church, and other Churches are organizing. It thrills one with joy to see the advancement of this glorious work in our beautiful state."

From Colorado one writes: "The attendance at our meeting on October 27th was very good; the interest manifested gratifying, and the results should bring from every heart a song of praise. The day passed all too quickly. We are full of joy and gratitude.

Our "Missionary Annals" are meeting a deserved success. A second edition of Robert Moffat is called for.

Of our two later ones, "Adoniram Judson" and "Woman and the Gospel in Persia," we hear only words of praise. The *N. Y. Independent*, says Judson "is a thrilling as well as a nobly inspiring narrative," and "Women and the Gospel in Persia" is "as good as gold and as sweet as a rose." The *Interior* says, "Each volume has less than 100 pages, but its condensation has been so admirably made that it has a profoundly stirring interest, and will prove a valuable stimulant to the work of foreign missions." The *N. Y. Observer* says they "are likely to be very useful in cultivating and encouraging the missionary spirit." The *Herald and Presbyter*, with a terseness and comprehensiveness truly American, says, they are "very interesting and remarkably cheap." So they are, only 18 cts. for the paper cover and 30 cts. in pretty cloth binding. Send for them to Room 48 McCormick Block, Chicago. They will be sent by mail, postpaid, on receipt of price.

New Auxiliaries.

Boulder Presbytery, Cheyenne, Wyo., reorganized.
Cairo Presbytery, Centralia, Y. L. M. S.
Ft. Dodge Presbytery, Storm Lake, Band.
Iowa City Presbytery, Bethel.
" Brooklyn.
" Le Clair.
" Sigourney.
Springfield Presbytery, Decatur.

Women's Board of For. Miss. of the Presbyterian Church,

No. 20 North Washington Square, New York City.

A half-hour meeting for prayer and the reading of missionary letters is held at the rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July, August and September.

For special department of each Secretafy, see third page of cover.

Miss Mary I. Lowrie of the Peking Mission has come under care of our Board during the last four months. For the sake of her parents Miss Lowrie has a heritage of affection and interest in the hearts of all who are interested in foreign missions. We welcome her earnestly to our ranks, not only for her own sake, but also for that of her father who laid down his life for China, and for the mother who still lives to labor quietly by her side.

It is impossible to refrain from adding a line to the mention made elsewhere in the magazine concerning the departure of Mrs. and Miss Wilder for India on Nov. 26. We are honored by having such faithful and devoted servants of God to represent us in the Kolhapur Mission. May it be given them to see the work of the Lord prosper in their hands as they desire.

Testimony is constantly increasing as to the interest awakened or strengthened by the November Meeting. It is the work of each member of each Society to sustain that interest and the $63,200, which we hope to acknowledge

as our receipts for the year will be the sign and seal of duty accomplished.

Miss La Grange, at date of her last letter, Oct. 11th, had been back in Tripoli for a fortnight. Nothing seemed in the least changed save that the people, if possible, seemed poorer than ever. The effects of the famine of last year were still evident, and this year the wheat crop had been poor, the tobacco trade had failed and the silk-worm seemed the only dependence of many. Parents begged to have their children cared for in the schools, yet the hostile attitude of the Government prevented the enlargement of the work.

Miss Roberts at the same date, Oct. 11th, was at Tiflis. The party had already broken up. Mr. and Mrs. Esselstyn having parted from them, on the way to Teheran, the others were busy preparing for the long ride to Oroomiah.

Miss Montgomery, Hamadan, Sept. 23, still rejoices over the continued attendance of the Mussulman women at the prayer-meeting. Seventy women and girls are sometimes present. The new school room was being put in order.

A Cablegram has been received at South Orange, N. J., announcing the safe arrival of Miss Grace Newton at Peking.

Miss Bigelow writes from Tokyo, Sept. 23d that Graham Seminary reopened on the 15th of that month with 93 pupils. Many more could have been received were there sufficient accommodations.

Miss Reade, has returned to Graham Seminary and will assist Miss Leete and Miss Bigelow during the winter, Miss Rose having gone to Bancho.

Miss Youngman wrote on Oct. 8th, but was feeling a little discouraged because the time for opening her school was at hand, while her new quarters were as yet unsuitable, and her corps of assistants insufficient. Her special encouragement was the report given her of the work accomplished by one of her Bible-women during the summer.

Miss Ball has had a visit from thirty ladies from Buffalo who were greatly interested in her work. A lady, also from Buffalo, had given her an organ which she had greatly desired.

Two new leaflets have been added to our stock during the month. The one, "For Love's Sake," is an old friend, being the reprint of a poem by Mrs. Margaret J. Preston, first issued as a "Monthly Letter." Price 1 ct. each, 10 cts. per dozen. The other, "Our Share of the Million" is free, postage excepted.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, 58 Saratoga Street, Cohoes.

From letters received during the past month, it seems as if our Auxiliaries and Bands are taking hold of the work with encouraging earnestness. Applications for an interest in the new work of the year, and inquiries for information regarding it have been quite numerous, and there is much to encourage your secretaries. Let us not, during the festivities of the Holiday season, forget the suggestion to give less costly presents here at home, and bestow larger gifts on our famishing sisters, who are dying for the Bread of Life.

Have you attended to the renewing of your subscription? If not, *see to it at once.*

It ought to have been attended to in time to avoid having your name stricken off the lists and then printed again, but it is "better late than never." The Magazine may live without you, but you cannot afford to live without it.

The Prospectus of the "Children's Work for Children," for next year is wonderfully interesting and enticing. Did you ever try subscribing for a number of copies and then giving them to different classes of boys and girls in your Sabbath-school? Or a teacher might subscribe for each member of her class for a Christmas present. There are few juvenile publications which contain more attractive reading matter for the little people. One who has tried both of these suggestions thinks them a success.

At the semi-annual meeting of our Society, much prominence was given, during our devotional exercises, to petitions for greater preparation for the work; for the outpouring of the Holy Spirit upon the home churches, and a greater degree of faith and consecration among professing Christians.

Since then, several churches in the Troy Presbytery have realized in an unusual degree,

the answer to these prayers. Just at the time of writing this, the city of Cohoes is being blessed as never before, in a series of meetings in which all the Protestant Churches have united for the past four weeks; the meetings being conducted by an evangelist. Worldly Christians are being brought back, and at every meeting scores of unconverted people rise for prayer. It is in such scenes as these that the hope of larger gifts to the Lord's treasury lies. Said a dear young girl, whose heart the Lord has just touched with a new fire of consecration," All my views of life, and what I am to live for seem changing! I want some work to do for the Master. And I must subscribe for some of this missionary intelligence that I may know something about the work others are doing, and have a share in it." And the blessing works both ways. Among the first to feel the quickening power of the Holy Spirit in these meetings, in every place of which the writer has any knowledge, the little children and young people of the Mission Bands have been noticeable.

It is cheering to think what fresh young hearts full of zeal and love for the Saviour are being laid anew upon the altar of consecration.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St., for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Ave., for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3944 Bell Ave.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

On account of ill-health Mrs. Brooks has sent in her resignation, though at the earnest solicitation of the Board she will still remain President, but will be released from all duty and responsibility for one year, the different Vice-Presidents acting in her place. We ask the prayers of all our societies that our beloved President may be fully restored to health.

The mission work in Kansas is progressing rapidly. The synodical and presbyterial societies have sent in their reports and all tell of rapid advancement and work well done. A number of faithful women are visiting the churches of the different presbyteries and are doing all they can to create interest and establish new societies.

Missouri, not to be outdone, is taking hold with new vigor and some one is soon to be sent out to make addresses and organize more thoroughly. In many ways we must push and that with great vigor if we stand a chance of keeping up with Kansas in active work.

The scholars and teachers of the Chinese Sunday-school of the Second Church of St. Louis will assume the support of one or two students in Dr. Happer's college for young men in China. One or two of the Chinese scholars of the school are considering the matter of going to this college in China for a thorough education in both English and Chinese.

Mrs. Happer's eloquent address to the ladies of the South-west was listened to with earnest attention and created an interest which will surely result in good. Many will now give to this cause who might otherwise have passed it by.

The coming Christmas festivities remind us that in our pleasure in giving and receiving there is One who should receive the richest and most costly gifts of all. Christ Jesus who came into the world and gave his life for us is pleading now for the waiting millions in heathen lands.

"I gave, I gave my life for thee,
What hast thou done for me?"

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from November 1, 1887.

[PRESBYTERIES IN SMALL CAPITALS.]

Baltimore.—Govanstown, 12; Hagerstown, 18; Lonaconing, 5; Taneytown, 54, Bd., 4, 93.00

Butler.—Amity, 6.65; Butler, 32; Centre, 16.50; Centreville, 13.95, McCauley Bd., 3.35; Clintonville, 2; Harlansburg, 21; Mt. Nebo, 22; North Liberty, 12.88; Plain Grove. Cir., 28.64; Zelienople, 7, S. S., 11.31; Cranford's Corners, Mrs. J. D. McCoy, 5, 182.28

Carlisle.—Harrisburg, Market Sq., 50.00

Columbus.—Columbus. 1st, 75; 2d Ch., 43, Mrs. Wm. G. Dunn, 45; Westminster, 6.04; London, Finley Bd., 12.50; Lower Liberty, 15, 196.54

Erie.—Franklin, 50.00

HOLSTON.—Greeneville, 16; Jonesboro', 13.50; Kingsport, 10; Mt. Bethel, 6.50, Band, 3; Salem, 15, Y. L. C., 1.74, Broylesville Helpers, 1.81, Children's Bd., 75 cts., 68.30

JERSEY CITY.—Hoboken, 25; Jersey City, 1st, Chrysanthemum Bd., 30; Bergen, 75; Scotch, 25; Westminster. 12.20; Passaic, 67; Paterson, 1st, 50; Rutherford. 30; Tenafly, 59.54, 373.74

MAHONING.—Massillon, 30; North Benton, 8.50; Poland, 38.50, Bd., 8.76; Salem, 37.07; Youngstown, 40, 162.83

MORRIS AND ORANGE.—Chatham, two ladies, 105; Orange, Central, 180; Orange, 2d, Heart and Hand Bd., 10; South Orange, 45; Col. at An. Meeting of Pres. Soc., 20, 360.00

NEWARK.—Bloomfield, 1st, 225; Bloomfield, Westminster, 112.50; Caldwell, 58.83; Hanover, 75, Montclair, 200, Y. L. Soc., 50; Newark, 3d, 83.24, Mrs. W. M. Brown, 15; Calvary, Bd., 25; Central, 50; High Street, 44.25, Fannie Meeker Bd., 20; Roseville, 19; South Park, 160.53 (less 26.16 for printing), 1,112.19

NEW BRUNSWICK.—Amwell, 2d, 15; Trenton, Prospect St., 30, 45.00

NEWTON.—Blairstown, travelling exp. refunded, 6.10

NORTHUMBERLAND.—Buffalo Cross Roads, Silver Star Bd., 3.87; Danville, Grove Ch., 20.50; Jersey Shore, 50; Lock Haven, Pansies, 16; Sunbury, Milliken Bd., 18; Washington, 40; Williamsport, 1st, 100; 2d Ch., 66.77, Loring Bd., 30, Ministering Children. 17.50; 3d Ch., 61.24, 423.88

PHILADELPHIA.—Atonement, Little Helpers, 5; Clinton St. Immanuel, 11.75, Southwestern, Mizpah Bd., 80, 96.75

PHILADELPHIA NORTH—Abington, (th. off., 103) 203; Bristol, (th. off., 26.50) 109.20; Chestnut Hill, (th. off., 58.18) 193.18, Little Gleaners, (th. off., 10) 60; Doylestown, (th. off., 50) 125, Willing Workers, 3.55, Andrews Bd., 11.35; Fox Chase, a few friends, th. off., 10; Frankford, 1st, th. off., 46.25; Hermon, th. off., 20, Bd., 5; Germantown, 1st, (th. off., 100) 225, Eliot Boys, 10.22; Germantown, 2d. 36; Market Square, (th. off., 24.92) 57.42, Mrs. G. W. Toland, 25, Y. L. B, th. off., 19.61, Boys' Bd., th. off., 5.47; Wakefield, th. off., 6.50; Holmesburg, 28,70, Memorial Bd., (th. off., 6) 22.47; Jeffersonville, th. off., 12, Collins Bd., 16; Jenkintown, th. off., 10, 40, Y. P. B., th. off., 5; Leverington, Y. P. B., th. off., 5.17; Manayunk, (th off., 16.70) 48.70; Mt. Airy, th. off., 18; Neshaminy of Warminster, (th. off., 9) 34; Neshaminy of Warwick, (th. off., 5) 35; Norristown, 1st, th. off., 20; Port Kennedy, th. off., 8; Pottstown, th. off., 10; Roxborough, th. off., 6.25; Thompson Mem., th. off., 18; Col. at Decennial Meeting of Pres. Soc., 25.93. 1,524.97

PORTSMOUTH.—Ironton, 100.00

SHENANGO.—Beaver Falls, 17.50; Clarksville, 19; Hermon, 16; Hopewell, 16, Bd., 15; Leesburg. 20; Little Beaver, 15; Mt. Pleasant, 35; Neshannock, 26; Rich Hill, 33, Daylight Workers, 18; Slippery Rock, 12; Westfield, Bd., 13; West Middlesex, 20.75, 276.25

STEUBENVILLE.—Salineville, legacy of Jane Burson, dec'd, 100.00

UNION.—Hopewell, 1.50

WEST VIRGINIA.—Grafton, 9, Willing Workers, 5, 14.00

MISCELLANEOUS.—Avondale, Pa., Gwenny Hepburn and Bessie Green, 50 cts.; New Brighton, Pa., Mrs. M. E. Palmer, 50; North Hope, Pa., A. E., 1; Phila., balance from col. at Young People's Meeting, 11.41; Poughkeepsie, N.Y., Golden Rule Bd., 15; Tungchow, China, Far Away Bd., 6.25; West Grove, Pa., Master C. Agnew Ewing, 1; Cash, 1.26; Col. at An. Meeting New Jersey Synodical Soc., 22.63, 109.05

Total for November, 1887, $5,371.38
Total since May 1st, 1887, 29,095.54

The Aux. and Bands of the 1st Ch., Germantown, Pa., have sent a box to Miss Seeley, Futtehgurh, valued at $75. The Miriam Band, one to Miss Porter, Kanazawa, valued at $42.14.

The Aux. of Allentown, Pa., has sent a barrel to Mrs. Trippe, of the Seneca Mission, valued at $35.

Mrs. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut St., Philadelphia.

Dec. 1, 1887.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to November 20th, 1887.

BELLEFONTAINE.—Bellefontaine, 40; Galion, 13.25; Spring Hills, 25, 78.25

BOULNER.—Boulder, 10.00

CAIRO.—Bridgeport, 5; Old Du Quoin, 15, 20.00

CEDAR RAPIDS.—Cedar Rapids, 1st, 25; Clinton, 22; Lyons, 4; Vinton, S. S., 5.15; Watkins, 5, 61.15

CENTRAL DAKOTA.—Wessington Springs, "a friend of foreign missions," 2.00

CHCIAGO.—Arlington Heights, 45; Chicago, a thank offering, 3; 1st, 212; 2d, 26.75; Moseley Mission, 30; 3d, 200, Boys' Bd., 7.50; 4th, 217, Y. L. S., 91.25, Mothers' Mite Soc., 7.64; 6th, S. S., 50, Helping Hands, 20.80; 8th, 15.13; 41st St., S. S., 5.50; Ch. of the Covenant, 20; Elwood, 5; Englewood, 25; Evanston, Y. L. S., 50; Joliet, 1st, 16.98; Hyde Park, 111.25, S. S., 30, Y, P. S., 16.94; Manteno, 14.50; Woodlawn Park, 10; (less Syn. exp., 15,) 1,216.24

CHIPPEWA.—Baldwin, Lucia Hoffman, 1.15, Jamie J. Hoffman, 40 cts., 1.55

COUNCIL BLUFFS.—Adair, 1.45; Afton, 5.35; Bedford, 8.10, S. S., 4; Clarinda, 10; Corning, 24.70; Essex, 1.50; Logan, 9; Malvern, 12.50; Neola, Grains of Sand, 3; Shelby, 10; Shenandoah, 5.35; Sidney, 10.54; Woodbine, 6.45; Essex, S. S., 3.50, 115.44

DENVER.—Denver, Central Ch., 4.50, Mrs. Stuart, 15, 19.50

DUBUQUE.—Dubuque, 2d, Miss Mary A. Pollock, 30.05

FARGO.—La Moure, Prairie Gleaners, 5.00

INDIANAPOLIS.—Columbus, 26, Shining Lights, 10.25; Indianapolis, 2d, 100; Tabernacle Ch., 60.50, 196.75

IOWA CITY.—Iowa City, 12.35; Keota, 7.95; Le Claire, 25; Scott Ch., 2; Tipton, Tamura Bd., 6; Unity Ch., 5; Washington, 13.05; West Liberty, 6.75; Wilton, 15, 93.10

KALAMAZOO.—Niles, 22; Constantine, 16, 38.00

KEARNEY.—Fullerton, 20.00

LANSING.—Battle Creek, 25; Brooklyn, 25; Marshall, 29.76, 79.76

MANISON.—Prairie du Sac, 10; Madison, 40, "for Anna R.," 5, Mary Campbell Bd., 12.50; Mineral Point, 3; Portage, 4, 74.50

MANKATO.—Jackson, 1.60; Le Sueur, 5; Pilot Grove, 3; St. Peter, 6.65, Y. L. S., 5; Worthington, Boys' Bd., 5, 26.25

MONTANA—Bozeman, 5; Deer Lodge, 10; Helena, 16.30, 31.30

NEBRASKA CITY.—Auburn, 5; Beatrice, 4.57; Blue Springs, S. S. birthday box, 3.59; Falls City, 3.75; Humboldt, 8, Bd., 3; Liberty, 3; Lincoln, 44.20; Palmyra, Workers Mission Cir., 12.50; Seward, 5; Tecumseh, 25; York, 16, 133.61

OTTAWA.—Morris, 25.00

PEMBINA—Devil's Lake, Westminster Ch., Y. P. M. B., 10.00

PUEBLO.—S. Pueblo, Mrs. John Cameron, 20; Trinidad, 10, H. M., 10, 40.00

RED RIVER.—Fergus Falls, 110.22, The King's Builders, 10 15; Moorhead, 22.40, Busy Bees, 1.50, 144.27

ROCK RIVER.—Aledo, 50; Hamlet and Perryton. 5; Newton, 7.50; Norwood, 9; Rock Island, Broadway Ch., 18.95, Willing Workers, 2.14, Ruth's Bd., 22.80; Sterling, 12, 127.39

SAGINAW.—Midland, Help one another Cl., 1.20; A lady's tithe, 1.50, 2.70

ST. PAUL.—Minneapolis, Westminster Ch., 81.75; Union Meeting, 73.86, Y. L. S., 35; Franklin Av. Ch., 6; St. Paul, Central Ch., Y. L. S., 25; 5th, 4; Red Wing, 15.75, Jubilee offering, 31; St. Croix, Falls, 8.47; St. Paul, Dayton Ave.

Ch., 125, S. S., 35; Central Ch., Boys' Bd., 50; House of Hope Ch., 130, 620.83

SCHUYLER.—Appanoose, 20; Mt. Sterling, Cheerful Givers, 49; Bardolph, Mrs. M. J. Work, 50; Carthage, 7; Clayton, 10; Hersman, 10; Hamilton, S. S., 2, 139.00

SPRINGFIELD.—Bates, 9.50; Irish Grove, 29; Jacksonville, Central Ch., 25; State St. Ch., 25.50, S. S., 31.21; Westminster Ch., 19.15; Lincoln, 6.10; Maroa, 3.75; N. Sagamon, 15; Petersburgh, 18.34; Pisgah, 15; Springfield, 2d, 17; 3d, 11.70; 1st Portuguese, Y. L. S., 15; Virginia, 3.75; Bal., .65, 245.65

WINNEBAGO.—Neenah, Woman's Christian Assoc., 111.00

WINONA.—Albert Lea, S. S., 7.48, Mrs. D. R. P. Tlibbs' Cl., 25.30, Mrs. Isaac Botsford's, 3.57, Mrs. T. Wilson's, 5, Mrs. E. S. Prentice's, 11.62, Miss Q. Abbott's, 1.70, Mrs. E. H. Ellickson's, 2.10, Miss M. Armstrong, 10, Mrs. E. S. Prentice, 6.15, Mrs. Dr. Merrill, 32.55, C. B. Kellar, 4.66; Premont 3.25, 113.38

MEMORIAL.—By sale of "A Brief Record," 1.28

MISCELLANEOUS.—M. E. Hartwell, 17; Wyckoff, Seamans and Benedict, 50; By sale of leaflets, historical sketches, etc., 72.04; By sale of Annals, 33.08; By sale of calendars, 3.32; Societies, for publication of annual report and monthly letter—Mattoon Pby., 2.18; Bates, Ill., 1; Jacksonville, Westminster Ch., 1.10; Petersbugh, 65 cts.; Virginia, 1, 181.37

Total for month, $4,014.32
Previously acknowledged, 22,341.33
Total from April 20 to Nov. 20, $26,355.65

Mrs. C. B. FARWELL, *Treas.*,
48, McCormick Block.
CHICAGO, Nov. 20, 1887.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1887.

BINGHAMTON.—Binghamton, 1st, 87.50, Praise Off., 86.11, a friend, 1; North, 25, Praise Off., 26.42; West, 25; Coventry, 20; Oswego, "Workers for Christ," 26.26; Waverly, 14.94, Praise Off., 30.10, 342.33

BOSTON, MASS.—Boston, Columbus Ave., Y. L. Bd., 5; Londonderry, N. H., S. S. Miss. Soc., 11.40; Newburyport, 75; Roxbury, Praise Off., 22 50; South Boston, 20, 133.90

BROOKLYN.—1st, 17.96, Praise Off., 69.68, Y. L. Bd., Praise Off., 10.47; Franklin Ave., Praise Off., 5.20; Greenpoint, 26.25; Memorial, 78.74; Stapleton, S. I., Praise Off., 44, 252.30

BUFFALO.—Buffalo, Bethany, 9.27; Calvary, 44.26; Central, 50, Praise Off., 57.57; Lafayette St., 30, Heacock Bd., 50; North, 71.21; Fredonia, 39; Jamestown, 27, S. S., 15; Lancaster, 16; Olean, Praise Off., Aux. Soc. and Bds., 17; Portville, Y. L. S., 30; Ripley, 30; Sherman, 22.28, Busy Bees, 5, 513.59

CAYUGA.—Auburn, Westminster, Praise Off., 2.01; Aurora, Soc. for Christian Work, 25, 27.01

EBENEZER, KY.—Covington, Praise Off., 53.82

GENESEE.—Le Roy, 35, Praise Off., 56.19, 91.19

HUDSON.—Blauvelt, 12.50; Goodwill Ch., 35; Goshen, 50; Hamptonburgh, 30; Monroe, 32.58, S. S., 26.24, 186.32

LONG ISLAND.—Amagansett, 11.25; Moriches, Praise Off., 47, Little Helpers, 2; Westhampton, 34.10, 94.35

LYONS.—Lyons, 37.57

MORRIS AND ORANGE, N. J.—Morristown, 1st and South St., Praise Off., 289.13

NASSAU.—Elmont, 7; Glen Cove, 12; Islip, Praise Off., 43.28; Jamaica, Praise Off., 12.27; Melville, 3.04; Newtown, 10; Oyster Bay, 5, 92.59

NEW YORK.—Adams Memorial, Praise Off., 14.50; Covenant Chapel, "Willing Workers," 25, Boy's Juvenile Bd., 15; Fourth Ave., 62.50; Mt. Washington Valley, Praise Off., 27; Park, Praise Off., 17.22, Seekers for Pearls, 96.50; Scotch, Praise Off., 128; Thirteenth St., 30, Praise Off., 57.29, S. S., 25; West 23d St., S. S., 100; A friend's mite box, 3, 601.01

NIAGARA.—Albion, Praise Off., 44.91, "Coral Workers," Praise Off., 8.16; Lockport, Calvary, Praise Off., 2.25; 1st, Praise Off., 62.75, Y. L. S., 19; 2d Ward, Praise Off., 16; Lewiston, Praise Off., 13.20; Medina, Praise Off., 16; Niagara Falls, 9.37, 191.64

NORTH RIVER.—Cornwall-on-Hudson, Y. P. S., 5; Marlborough 20; Newburg, Calvary, Praise Off., 68; Poughkeepsie, 78.75; Rondout, 11; Salisbury Mills, Bethlehem, 12, 194.75

OTSEGO.—Cherry Valley. Praise Off., 35; Delhi 2d, 15, 50.00

ROCHESTER.—Lima, Praise Off., 34.77, Y. P. S., 10; Rochester, Brick, 100, Praise Off., 50; 1st, Praise Off., 117; North, 18.87, Praise Off., 42.13; St. Peter's, 25, Y. L. S., 15; 3d, 25; Sparta, 1st, 15, 452.77

ST. LAWRENCE.—Adams, 25; Canton, 5.40; Carthage, Praise Off., 10.55; Gouverneur, 68, Praise Off., 47; Watertown, 1st, Praise Off., 142.54, 298.49

SYRACUSE.—Fayetteville, 27.23; Pres. Soc., 8.74, 35.97

WESTCHESTER.—New Rochelle, Praise Off., 30.13; Peekskill, Helping Hand Miss. Bd., 8.50; Rye. Praise Off., 107.11; Sing Sing, 68.25, 213.99

MISCELLANEOUS.—East Bloomfield, Cong'l Ch., S. S., 33.51; Envelopes, 1.42; Leaflets, 97.82; Women's Board of For. Miss., Praise Meeting Off., 677, 809.75

Total, $4,962.47
Total receipts from April 1, 1887, 18,426.47

Error in Oct. report: SYRACUSE,—Syracuse, 118, should be Syracuse, 1st, 118.

Mrs. C. P. HARTT, *Treas.*,
20 North Washington Sq., N. Y. City.
Mrs. J. A. WELCH, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest from August 1st, to November 1st, 1887.

EMPORIA.—Emporia, 25; Peabody, 10; Wellington, 20.55.00

LARNED.—Burton, 10.15, Earnest Workers, 9.22; Sterling, Do What We Can Bd., 4.25; Galva, 1.75; Garden City, 12.40; Halstead, 8.35; Hutchinson, 30; Larned, 5.92; Lyons, 10; McPherson, 6, 98.04

NEOSHO.—Central City, 5; Chanute, 3.31; Elk City, 2.25; Humboldt, 25; Louisburgh, 8.05; Paola, 1.50; Parsons, 10; Thayer, Mrs. M. L. Robertson, 50 cts.; Chetopa, Willing Workers, 12.29, 67.90

OSAGE.—Butler, 14.40; Brownington, 2.85; Holden, 4.75; Independence, 1st Ch., 40; Knob Noster, 2; Main City, 5.10; Kansas City, 2d Ch., 125, 194.10

OZARK.—Ash Grove, 4.88; Springfield, Calvary Ch., 37.50; Ozark, 5.50, 47.88

PALMYRA.—Hannibal, 1st Ch., 50; Louisiana, 8; Salisbury, Chr. at Work, 3, 61.00

PLATTE.—Carrollton, 1st Ch., 6.25; Cameron, 10; Grant City Bd., 2.02; Maryville, 25.45, 43.72

SOLOMON.—Belleville, 5; Beloit, Y. P., 17.67; Mankato, 5.50; Minneapolis, 2.40, Mrs. F. M. Spalding, 12.50, 43.07

ST. LOUIS.—St. Louis, 2d Ch., S. S., 100, Mrs. S. A. Miller, 10, 110.00

TOPEKA.—Gardner, 2.85; Junction City, 20; Leavenworth, 1st Ch., 17.25, Y. P., 20; Sharon, Y. P., 9; Topeka, 2d Ch., 7.50; 1st Ch., Y. L., 10; Wyandotte, 1st Ch., 6.50, 93.10

Total For. Fund Col. for Aug., Sept. and Oct., $813.81
Total For. Fund previously reported, 1,168.79

Total For. Fund from Apr. 1 to Nov. 1, 1887. $1,982.60

Mrs DANIEL KUHN, *Treas.*
1608 Chouteau Ave., St. Louis, Mo.